WORLD CALL

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One Faith for All to Teach

★

Mental Health in Christian Homes

Ronald B. Mershon
William H. Simpson

★

Biggest Little Man in Japan

Martha Troxell

★

NOVEMBER
1961

★

Price 25 Cents

November, 1961

Vol. 43 No. 10

WORLD CALL

International Magazine of Disciples of Christ

The Cover

The Pilgrim family on this month's cover are on their way to Sunday study and worship. The themes of Christian growth and the Thanksgiving heritage form the basis of several articles in this issue of WORLD CALL. William H. McKinney writes of ingratitude as the "sin that brings the most sadness." Christian education articles tell of the Cooperative Curriculum Project and of untapped opportunities in education to be found in the approaching holiday observances.

Hidden Answers

1. Who are the official Disciple delegates to the Third Assembly of the World Council of Churches?
2. What is Ray L. Henthorne's relationship to the Cooperative Curriculum Project?
3. What was held at Ann Arbor?
4. What is Leslie R. Smith's new post among Disciples of Christ?
5. How many lepers were thankful?
6. What is the "One-a-year Mission" conducted in San Antonio, Texas?
7. List several signposts of mental trouble in the family.
8. Mr. Suggs says church public relations is a "true hybrid" of what union?
9. What are some activities which may make the Christmas season more meaningful in the local church?
10. Name Perry E. Gresham's new book.
11. Who is Yoshimi Komeda?
12. What is the significance for Disciples of the Holy Catholic Apostolic Church in Zion of South Africa?

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Contents

Editorials 9

What Sin Brings Most Sadness? . . *William H. McKinney* 11

One Faith for All to Teach 12

Churches Meet the Challenge . . . . . *Robert H. McNeill* 14

Mental Health in Christian Homes . . . *Ronald B. Mershon and William H. Simpson* 16

Opportunities Unlimited in the Holidays . . . . *Enos Nelson* 17

The Church Must Speak to People . . . . *James C. Suggs* 19

Biggest Little Man in Japan . . . . . *Martha Troxell* 21

One People in Christ 23

Disciples Look to New Delhi . . . . *George G. Beazley, Jr.* 24

Youth Assembly—Potential Pentecost . . . . *Mareta Smoot* 27

Two Floods in the Chaco . . . . . *Lloyd E. Tatlock* 28

From People to People 29

From Egypt—a Story of Faith . . . . *Helana Mikhail* 31

Christians in China . . . . . *S. C. Leung* 32

Adventure Unlimited . . . . . *Martha Whitehead Faw* 33

Muslim Women Need the Church 35

The Magic Secret (Children's Story) . . . . . *Neal Neitzel* 38

Keeping His Vow . . . . . *Blaise Levai* 49

Regular Features

Global Highlights 4

Beneath the Spire 8

Social Trends 18

Book Chat 20

Classroom and Campus . . 30

Echoes from Everywhere . . 34

Worship Service 35

In Memoriam 35

Adults and Mission . . . 36

Youth and World Mission . 37

News Room 39

Here and There 50

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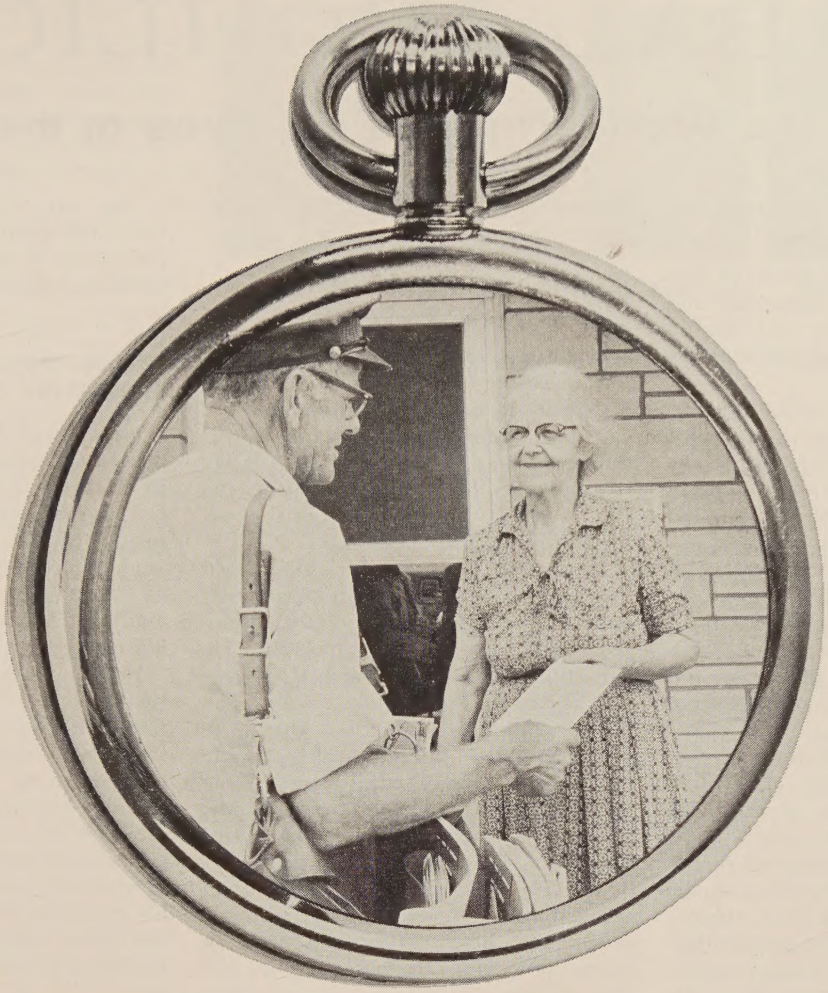

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WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Christian Church Foundation Established by Disciples

INDIANAPOLIS.—A new Christian Church Foundation that will solicit and receive gifts for agencies and institutions of Disciples of Christ will start operation on Jan. 1.

The articles of incorporation and by-laws of the foundation were approved here in September at a meeting of the board of directors of Unified Promotion of Christian Churches, Disciples' "united fund" for outreach causes.

The foundation will receive property and funds in behalf of all organizations "which report directly or indirectly to the International Convention of Christian Churches (Disciples of Christ) and which participate in Unified Promotion, Inc."

Spencer P. Austin of Indianapolis, who as executive secretary of Unified Promotion also will serve as executive officer of the foundation, said:

"For the first time, a member of the Christian Churches will be able to make a single contribution that will support our entire brotherhood in perpetuity."

Gifts of money and all kinds of property can be made to a permanent fund, interest from which will aid Disciple causes, he explained.

Disciple Named to Fill Church Press Vacancy

ST. LOUIS.—James M. Flanagan, associate editor of *The Christian*, weekly magazine of news and opinion of the Christian Churches (Disciples of Christ) published here, has been named executive secretary *pro tem* of the Associated Church Press. He will serve in this position until April 30, 1962.

Vice-president of the Associated Church Press, Mr. Flanagan became the temporary executive head of the Protestant press organization on Oct.1. He will continue his duties with the Christian Board of Publication.

Mr. Flanagan succeeds Alfred P. Klausler, editor of the *Walther League Messenger*, a youth publication of the Lutheran Church-Missouri Synod. Mr. Klausler has been recalled to active duty as a chaplain.

Mr. Flanagan served as director of the first national workshop on editorial procedures, held earlier this year in Nashville, Tenn. He has been on the staff of *The Christian* for eleven years.

The Associated Church Press represents 160 periodicals with a combined circulation in excess of 16 million and a combined readership in excess of 35 million.

African Says Missionaries Must Make New Approach

NEW DELHI, INDIA. (RNS).—The headmaster of a Protestant Christian school in Southern Rhodesia warned here recently that missionaries must make a new approach to Africa and its problems. He charged that some were guilty of "white race superiority" that caused many Africans to reject part of their heritage.

Ezekiel C. Makunike, here to study journalism at Hislop College at Nagpur, said that missionaries in Africa "are not completely free from the blame of impressing upon Africans the 'superiority' of the white race. It has conditioned the African to accept the position of a second-rate being, in which humiliating situation he has been since his encounter with the white man. This inferiority complex of the African makes him hate his own traditions and way of life."

Campus Christian Fellowship to Continue Search for United Witness

REPRESENTATIVES to the first National Council of the United Campus Christian Fellowship, held in September at Monmouth (Ill.) College, warned that the recently-created interdenominational fellowship must not become a "ghetto-like" group preoccupied with its own organizational structure.

In a report on ecumenical responsibility, the Council said the Fellowship "cannot allow itself to become involved in organizational preoccupations which obscure the ecumenical convictions which brought it into being."

The report called on member groups to "search constantly" for new opportunities to work with other campus Christian movements.

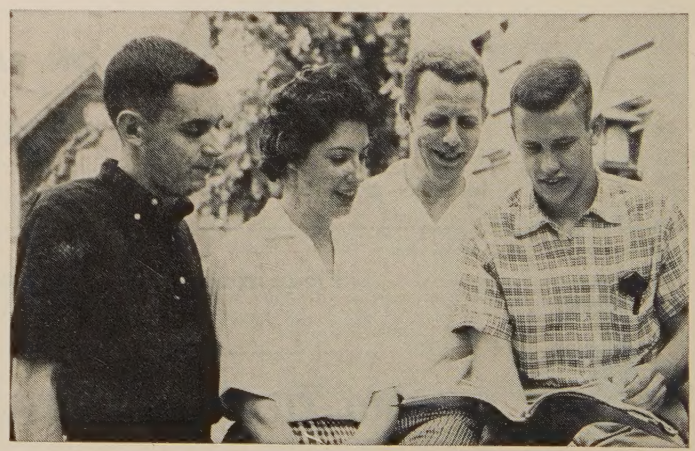
"We know that our loyalty must be, not to the structure we create, but to our Lord for whose purposes all our structures exist," the report said.

Started in 1960, The United Campus Christian Fellowship combines the campus ministries of The United Church of Christ, the Christian Churches (Disciples of Christ), the United Presbyterian Church in the U. S. A., and the Evangelical United Brethren Church.

During their six-day meeting some 125 representatives to the Council heard Lynn Jondahl of Hampton, Iowa, who served as the first chairman of the Council's executive committee, emphasize that the Fellowship must be "courageous and alert."

"It [the Fellowship] has its own genius and vocation," Mr. Johndahl said. "If it remains true to them, it will influence this and future generations."

UCCF "marks the first time in American campus Christian life that four Protestant communions are committing their resources to a truly united campus Christian movement," said Hartland Helmich of St. Louis, chairman of the national secretariat.



Four of the officers of the UCCF are, from left, Arthur Neis, Leslie Dole, Harold Stonehouse, and Allen Happe. Disciples are represented in the UCCF secretariat by Robert T. Huber of Indianapolis, Indiana.

Mr. Makunike charged that the missionary "has been far too ready to equate Christianity with the western way of life." Missionaries could have done much to prevent "the disintegration of our culture," he said. "We have been uprooted from the cultural soil of our own society."

At the same time, he paid tribute to the "very great service" performed by the church in Africa in removing ignorance and superstition.

"The missionaries we want," he said, "are those who will be fully interested in the people they serve, will appreciate the good aspects of African tradition, and will seek to build upon it.

"They must acknowledge and demonstrate the fact that all men are equal in the sight of God. They must be genuinely enthusiastic about developing African leadership, and be happy to work under worthy African leaders."

NBA Studies Relationship With Unified Promotion

St. Louis.—The establishment of a special committee to study the future relationships of The National Benevolent Association and Unified Promotion, unified outreach agency of Disciples of Christ, has been announced here by NBA president Orval D. Peterson.

Judge Loyd W. Hadwiger of Cherokee, Okla., member of the NBA board of trustees, is chairman of the committee which will meet here on Nov. 10. Spencer P. Austin, executive secretary of Unified Promotion, will serve as consultant.

Since July 1, 1960, the NBA has been operating its program of total benevolence for its homes for children and older people with one operational fund. While NBA participates in the united promotional committees in the various states and areas, it has never been affiliated with Unified Promotion as a member agency.

Findings of the special committee will be made to the NBA board of trustees. After full consideration the NBA board will take any action that may eventually be authorized for the NBA in regard to Unified Promotion.

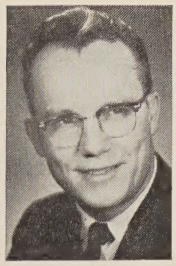
New School Building Dedicated in Japan

Tokyo, Japan.—On Sept. 9, *Joshi Sei Gakuin* (Margaret K. Long Girls School) in Tokyo, Japan, dedicated another new building. The school is one of the educational institutions in Japan related to the work of the Christian Churches (Disciples of Christ) through The United Christian Missionary Society.

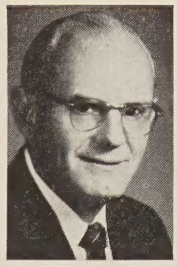
This new building is part of a program of construction to provide more

Dr. Smith

Mrs. Barnes



Mr. Andereck



Dr. Drash

Mr. Jennings

Leslie R. Smith Named Convention President

Leslie R. Smith, minister of historic Central Christian Church in Lexington, Ky., was elected president on Oct. 4 of the International Convention of the Christian Churches (Disciples of Christ). More than 10,500 delegates attended the assembly, held Sept. 29 to Oct. 4 in Kansas City, Mo. It was the largest in Disciple history.

Convention officers were elected in the final business session of the annual assembly that approved the creation of a commission to represent the Christian Churches in unity conversations with the United Church of Christ.

Dr. Smith succeeds Perry E. Gresham, president of Bethany (W. Va.) College and will serve as International Convention president through the 1962 assembly in Los Angeles, Calif.

The new president serves a church which traces its history back to the period of the union between the Barton W. Stone and Alexander Campbell movements within Disciples of Christ.

Also elected by the assembly of ministers and lay representatives from throughout the United States and Canada were three vice-presidents of the Convention, a treasurer, a recording secretary, and a parliamentarian.

Mrs. Anderson B. Barnes of Los Angeles was named first vice-president. Elected second and third vice-presidents, respectively, were Eugene E. Andereck of Trenton, Mo., an attorney, and J. Wayne Drash, minister in St. Petersburg, Fla.

Thomas L. Jennings, certified public accountant of Cincinnati, Ohio, was elected treasurer of the International Convention. Miss Gertrude Dimke of Indianapolis was re-elected recording secretary, and Ben C. Bobbitt, executive secretary of the Christian Churches of Northern California and Western Nevada, was named parliamentarian.

Gaines M. Cook of Indianapolis is serving a six-year term as executive secretary of the Convention. He was elected at the 1958 assembly.

"Our Heritage and Destiny" was the theme of the assembly, which brought Disciples to Kansas City for a week of fellowship and deliberation. On the convention program were services of worship, workshops and business sessions.

Dr. Gresham told the assembly on the opening night that the time has come for a new intellectual awakening within the Christian Churches.

"Our higher institutions are starved for the understanding and support from true friends of learning within the churches," he said, "who give their minds and hearts to the intellectual love of God and a larger portion of their wealth to colleges, universities and seminaries."

Dr. Smith, new president of the International Convention, was the speaker at the seventy-fifth anniversary luncheon of the National Benevolent Association. He said that churches are faced with new responsibilities as the number of illegitimate births, broken homes and aging persons increases every year.

Jack A. Oliver, left, chairman of the board of managers of The United Christian Missionary Society, presents a gift to A. Dale Fiers at Kansas City in recognition of Dr. Fiers' tenth anniversary as president of the United Society. Mrs. Fiers is at the right. Leaders of the United Society as well as members of several other boards of agencies met for deliberation before the assembly.

—Convention Photo

adequate space. Most of the buildings were erected almost fifty years ago.

A four-story building of reinforced concrete, the new edifice is built on the original campus. It has twenty-four regular classrooms, two science classrooms, the school office, faculty rooms, and interview rooms.

At present the school has an enrollment of 665 in the junior high school, 528 in the senior high school, 63 in the primary school, and 148 in the kindergarten. The Long School was established by Disciples in 1905.

Canadian Churches Hold Convention at Historic Church

CHARLOTTETOWN, P. E. I., CANADA.—The Christian Churches (Disciples of Christ) in Canada helped one of their congregations celebrate its one hundred and fiftieth anniversary recently by holding their biennial convention here.

The All-Canada Biennial Convention of the Christian Churches in Canada was held here on Prince Edward Island at Cross Roads Christian Church, Aug. 23-27. The church at Cross Roads was established in 1810 with five members.

Four major addresses were given by Robert G. Nelson, executive secretary of the Africa department of The United Christian Missionary Society. Lonnie H. Hass, national director in church planning and development for the United Society, gave two major addresses.

According to Mrs. O. W. McCully, wife of the secretary of the All-Canada Committee, so far as is known no other Disciple congregation has had 150 years of life and witness in one location. Cross Roads Christian Church has produced many leaders, including Archibald McLean, third president of the Foreign Christian Missionary Society, a predecessor of the United Society, and editor of *The Missionary Intelligencer,* one of the publications merging into WORLD CALL.

Emergency CWS Relief Sent to Hurricane Victims

NEW YORK.—More than 30,000 pounds of emergency relief supplies from the National Council of Churches were distributed recently among victims of Hurricane Carla in the Gulf Coast areas of Texas.

Valued at about $35,000—including processing and transportation from the St. Louis warehouse of the Council's overseas relief agency, Church World Service—the shipment consists of blankets, quilts, household goods, and clothing for men, women and children. The St. Louis warehouse is one of five collection centers maintained by CWS across the nation from California to Maryland.

Contributed by church members of Disciples of Christ and thirty-four other communions cooperating in the CWS program of overseas relief, the supplies were diverted from scheduled shipment to the Congo, Greece and the Philippines in response to appeals for help from the Texas Council of Churches and from the Association of Churches of Greater Houston.

Tougaloo College Admits White Students

TOUGALOO, MISS.—Tougaloo Southern Christian College, a Negro co-educational institution founded six years after the end of the Civil War, has opened its doors to two out-of-state white students.

A. D. Beittel, president of the college which is supported by the United Church of Christ and the Christian Churches (Disciples of Christ), said the two girls are transfer students from other colleges.

Dr. Beittel said the college, half of whose faculty is white, had previously permitted the children of white faculty and staff members to attend classes. He said the two young women were the first white outsiders to enroll in the institution.

Religious Leaders Praise Hammarskjold

NEW YORK. (RNS).—Dag Hammarskjold, the man of peace who died in September as a soldier for peace in the wreckage of a plane in Northern Rhodesia, was mourned by churchmen across the United States.

His death, which came as he sought to restore peace and order to the troubled Republic of the Congo, was regarded by religious leaders as a tragic loss to the world in its search for peace.

Protestant, Catholic and Jewish leaders were as one in saluting the memory of the man who had led the United Nations as its secretary general through the most turbulent era in international relations.

Throughout the years of his service to the UN, Mr. Hammarskjold had said that secular efforts for peace would be fruitless if they were not supplemented by the prayers and spiritual backing of churches and church men.

UN success, he said in 1953, rested on its being "blessed by Almighty God and founded on changeless religious principles," and he often attested to the "tremendous help" provided the UN in its quest for peace and global stability by the world's churches.

In 1957, addressing the members of the World Council of Churches' Central Committee at the UN building, he said: "What we do here is of little avail without the support of the world's spiritual leaders and those who have the courage to follow them."

Pennsylvania Schools To Recognize All Faiths

HARRISBURG, PA. (RNS).—Public schools in Pennsylvania for the first time will recognize religious holidays of all faiths by excusing pupils from classes

Six Named by CYF

Six young people from the Christian Churches (Disciples of Christ) have been elected to three-year terms in an executive group to study the future functions and organizational pattern of the International Christian Youth Fellowship. Left to right are Clifford Gene Crafton of Overland, Mo.; Wilma Mosley of Jackson, Miss.; Robbie Anna Garry of Jacksonville, Ill.; Camilla Jo Bloom of Olympia, Wash.; Jefferson Allen Jolly of Norman, Okla. (now of San Bernardino, Calif.); and Danny Phillip Moseley of Monett, Mo. They were elected by the ICYF Commission composed of 251 delegates.

—Photo by Mareta Smoot

on those days upon written request from parents.

Formerly the schools recognized only major Christian holidays. Under an agreement reached recently, the schools will recognize all religious holidays observed separately by Protestants, Catholics, Orthodox and Jews.

Church Role in Politics Debated by Two Leaders

DETROIT, MICH. (RNS).—A former president of the United Nations General Assembly and the president of the National Council of Churches agreed in speeches here on the necessity for church unity but disagreed on the church's role in politics.

Charles Malik, former UN president, and J. Irwin Miller, NCC president and Disciples of Christ layman, spoke to a Protestant Episcopal meeting here.

Dr. Malik, now a professor at American University in Washington, D. C., said the church cannot assume responsibility for the "fortunes and misfortunes of the world." He said the church's primary task is to remain "faithful to what she has received."

"Politics and world affairs belong to politicians; salvation and ultimate affairs of the soul belong to the church," Dr. Malik said. He cautioned against church groups' making specific pronouncements on political issues.

The greatest service the church could render would be to bring about the spiritual unity of all Christians, the Orthodox layman said.

Dr. Miller agreed that the church would "fail these times and its own Lord" if "our differences, in defiance of our Lord, are allowed to produce friction and conflict, setting Christian against Christian."

He objected, however, to the idea that the church should not become involved in political or social issues.

"For 3,000 years our tradition, beginning with the prophets, continuing through Jesus and the Apostles, has defined religion not in terms of religious observance or of creedal confession, but in terms of responsible and considerate behavior," Dr. Miller said.

Churches Urge Delay In Christmas Promotion

BUFFALO, N. Y. (RNS).—Officials of the council of churches here have urged that the commercial promotion of Christmas be postponed until after Thanksgiving.

Mrs. William H. Buschman, secretary of the Buffalo and Erie Council of Churches, said the early promotion of Christmas interferes with Thanksgiving observances in the churches. A member of the council's program board said that some cities have stopped pre-Thanksgiving Christmas promotion through the action of merchant associations and city councils.

Service Positions Available For Conscientious Objectors

WASHINGTON, D. C. (RNS).—Although the current military mobilization may double the number of conscientious objectors ordered to take alternative civilian assignments in place of military service, there is no shortage of positions to which they may be assigned. This is the report here by J. Harold Sherk, executive director of the National Service Board for Religious Objectors.

Dr. Sherk said that until the recent increase in military draft calls, an average of about 800 men a year have been taking conscientious objectors' work assignments.

As draft calls are increased the number of young men taking the C. O. position will also increase. However, Dr. Sherk said that a significant number of these young men have been volunteering to their draft boards to take their work assignments early and fulfill the requirements.

"The type of institutions in which our men are serving are chronically short of help," Dr. Sherk said.

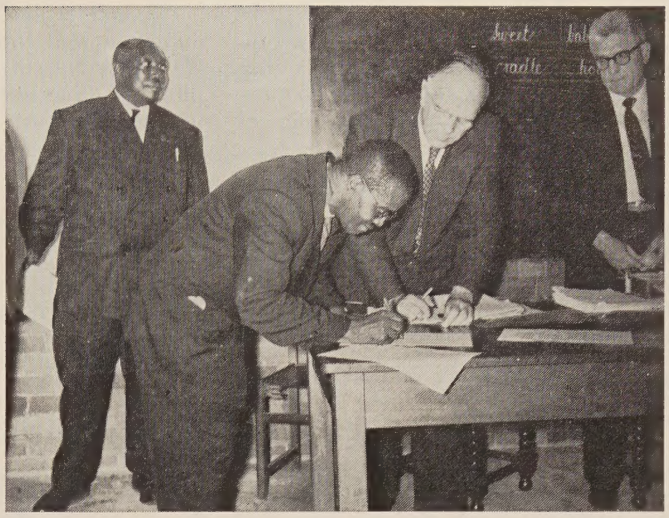
Call Issued for Education Specialists to Serve Congo

LOS ANGELES.—A call for education specialists to serve in Africa has been issued by the rapidly-growing Congo Polytechnic Institute.

Billy M. Starnes, international coordi-

Special Days

Nov. 3 World Community Day
Nov. 5 American Missions Day
Nov. 19 Thanksgiving Sunday



J. S. Mhlanga and Basil Holt, Disciple missionary in South Africa, sign papers of union between the Holy Catholic Apostolic Church of Christ in Zion and the churches of The United Christian Missionary Society. At left is J. Ndaba, evangelist of Orlando; at right, H. Austin Smith, Disciple.

—Photo by Webber

Bantu Congregations Join with Disciples

EIGHTEEN African (Bantu) congregations have been accepted into the South African Association of Christian Churches (Disciples of Christ). These congregations had asked to join the association a year ago and have been "on trial" during the past several months.

H. Austin Smith, who returned to South Africa earlier this year after furlough, has accepted the assignment of working with these congregations. He and Mrs. Smith are living in Boksburg and are ministering half-time to the white congregation there. They will give the remainder of their time to work with the Bantu people.

The eighteen African congregations had been called the Holy Catholic Apostolic Church in Zion. Reports from South Africa say that this name did not indicate church connections with Catholic or with Pentecostal groups but was a colorful name similar to those used by the many other native religious groups. They practice baptism by immersion.

Basil Holt, administrative field secretary in South Africa, said, "Without depriving them of a reasonable measure of self-government, we are helping them to bring their faith and practice more in line with historic Christianity."

Mr. Holt believes that others of more than 2,000 African separatist sects in the Republic of South Africa may seek connection with Disciples of Christ. Such groups are semi-literate and semi-pagan sects and will need to have the assistance of some educated and trained leaders, Mr. Holt added.

nator in the CPI offices here, said there are immediate openings for sixty educators in twenty-two technical fields within the program of this interdenominational project in which Disciples of Christ cooperate.

CPI now is training students in Leopoldville, Elisabethville, Sandoa and Coquilhatville. One Disciple, Keene Watson, who served as a medical missionary in Congo with The United Christian Missionary Society, is working in the CPI health division.

Disciple Serving Nigerian Mission

CHICAGO.—A noted Disciple Negro singer and lecturer has gone to Nigeria as a short-term missionary. Mrs. Rosa Page Welch of this city has been appointed to a two-year term as a missionary in Nigeria by the Church of the Brethren.

William Bean of the Church of the Brethren said: "As Nigeria moves into independence, it is essential for the mission of the church to be beyond all denominational differences and all racial differences."

Filipino Police Say Muslims Hold Christians in "Slavery"

MANILA. (RNS).—Police here have launched a drive to rescue Christians who allegedly have been forced to work under "conditions of slavery" on the island of Mindanao, which is dominated by Muslims.

Col. Valentin Velasco, commander of the Fourth Police Zone, said that children also were being forced to work on farms operated by wealthy Filipino Muslims.

"The Christian slaves could not leave their masters for fear that their families would be harmed by followers of their landlords, who, in gangs, terrorize Christian families," he said. Police reported they have freed several families but many fear revenge and are unwilling to give information to authorities.

Canadian Survey Shows Bible Reading Neglected

TORONTO, CANADA. (RNS).—A recent survey made among 6,500 Protestant ministers showed that Canadians skip reading the Bible because they think it is trivial, dull and difficult to understand.

Results of the survey revealed by the Canadian Council of Churches, which represents 85 per cent of the country's Protestant congregations, revealed these were the most common reasons for ignoring the Bible, but there were many others.

A preliminary sampling of the ministers' replies showed their alarm about Bible reading was not over-emphasized.

In their replies, 29 per cent of the ministers said non-readers think the Bible is irrelevant; 26 per cent said people can't understand it; 24 per cent said non-believers find it uninteresting; and 21 per cent said people claim they are too busy.

WCC Leader Sees Churches As "Provisional" Bodies

OSLO, NORWAY. (RNS).—The secretary general of the World Council of Churches declared here in late August that church bodies should think of themselves as provisional rather than as permanent institutions.

In his speech to the ecumenical service of the Tenth World Methodist Conference, W. A. Visser 't Hooft said that such denominational founders as Martin Luther, John Calvin and John Wesley thought of their church formations as provisional and not as the final embodiment of the Christian church.

"None of our confessional alliances ought to be more confessional than Luther or Calvin or Wesley," Dr. Visser 't Hooft said.

Beneath the Spire

FRANCIS WAYNE BRYANT, 31, pastor First Christian Church, St. Helens, Ore., is chairman of world outreach commission of Oregon Christian Missionary Society and member its board . . . born at Washougal, Wash., married, 1949; he and wife, Betty Joyce, have five children: Katherine, Steven, Daniel, Teresa, and Sherri . . . holds B.Th. degree from Northwest Christian College . . . pastor at Garfield, Wash., before going to St. Helens more than four years ago . . . president St. Helens Community Achievement Council and Ministerial Association; former vice-president local Council of Churches . . . hobbies: boating, baseball, golf, reading.

Mr. Bryant

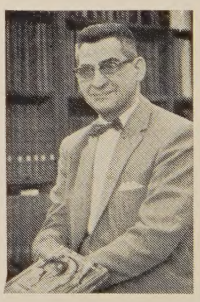
* * *

NELL PARK (MRS. ROBERT RICHARDSON) GUM, 70, organized Philip Fall Memorial Library at First Christian Church, Frankfort, Ky. . . . while she was World Call secretary, 1934-35, church made brotherhood's largest gain in annual subscriptions . . . effort to make *readers,* not just secure subscribers, motivated library, dedicated Sept. 8, 1938, two years after origin; 25th anniversary celebrated Sept. 10, 1961 . . . born at Liberty, Mo., educated there and Warrensburg, Mo.; taught school at Paradise, Clay County, and Liberty, Mo. . . . married, 1914; son, Robert Park Gum, Frankfort deacon . . . served in Democratic Party, New England Historic and Genealogical Society, Kentucky Historical Society, United Daughters of Confederacy, U. S. Daughters of 1812, D.A.R., and as Magna Charta Dame . . . awarded certificate merit in genealogy for original research and meritorious contribution to Archives of American Genealogy . . . member Vachel Lindsay Association, Founding Member Disciples of Christ Historical Society.

Mrs. Gum

* * *

JOHN ANTHONY CARUSO, distinguished historian of American frontier, is member First Christian Church, Morgantown, W. Va. . . . born in Fayette County, Pa., paid first year's expenses at University of Pittsburgh with profits from history of Klondike region of Fayette County which he published at age of 17 . . . college studies interrupted for newswriting with I.N.S. . . . received B.S. degree from U. of Pittsburgh, 1946; M.A., 1947, from West Virginia U., and Ph.D., 1949 . . . taught one year at Glenville (W. Va.) State College . . . since 1930 teaching at W. V. U., now associate professor of history . . . author of *The Appalachian Frontier* and *The Great Lakes Frontier,* two recent volumes in six-volume definitive history of frontier . . . consultant to National Geographic Society . . . he and wife, Marie Camille (1948 Pitt graduate), parents two children: Johanna and Camille.



Dr. Caruso

—BELL RINGER

WORLD CALL

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Achieving Controversial Goals

A great many ways are being devised to achieve goals without bloodshed. The various methods are generally used by persons of sincere conviction and high purpose, persons willing to accept the consequences of their deeds.

Some people as a protest against racial segregation have taken part in sit-in strikes, or joined the freedom riders, or formed a prayer band in a public place. No less a personage than Bertrand Russell, noted English mathematician and philosopher, was one of a group of persons taken to jail in England when they conducted a peaceful demonstration to protest the exploding of nuclear test bombs.

Labor groups use the strike to gain their goals, angry mobs march on Washington to gain theirs, while hostile citizens write letters to their senators. Good Disciples argue violently to force integration at the National City Church. New ways of forcing action will continue to be discovered and will eventually bring about many changes in our nation and in the world.

We admire the persons involved for their convictions and for their courage. In some cases their methods, motives and objectives are commendable. Their actions hasten the making of new laws or the enforcement of old ones. And yet there is a note of sadness in the process.

All too often the action is one of resentment, belligerence and vindictiveness. In too many cases a "holier than thou" attitude is expressed. "You'll be a good boy or I'll find a way to make you be good" seems to be the attitude of some. Then the whole process degenerates into a new kind of friction.

When love and good will are absent, any noble act is devoid of merit. Isn't there a way yet undiscovered that will allow us to fulfill our objectives in the spirit of gratitude, appreciation, understanding and Christian fellowship?

The tide of time is with us as we seek to fulfill the important social needs of our day, but a belligerent spirit delays the dreams of all.

When our Saviour went willingly to the Cross, he made the sacrifice in the spirit of a love for all—even those who crucified him. We who would follow him must find ways to work for our goals without losing our own religion in the process.

It is not enough to have an all-consuming compassion for social changes or even to take part in non-violent expressions of our convictions. The real test comes as we reveal our *attitude* toward those with whom we disagree.

What shall it profit a man to gain the change for which he has fought if in the process he loses the principles that prompted him to his action?

Pause for Appraisal

A commendable practice has been developing among program groups of Disciples of Christ in recent years, a practice that should bring to light new facts and creative ideas for a long time to come.

The idea is to call together representative leaders in a given field for the purpose of discovering the basic needs and purposes upon which a program ought to be built. A case in point would be the conversations on theology and social ethics held every summer for the past seven years under the sponsorship of the department of Christian action and community service of The United Christian Missionary Society. Consultations have been held, too, on evangelism, on world mission strategy, and on world outreach concepts and procedures.

At these three to five-day concentrated sessions, a fresh look at current procedures is taken, evaluating the directions and emphases of the past as well as new concerns and areas of work now being overlooked.

Such questions as the following are asked and answers are sought in complete freedom and frankness: What is the real mission and purpose of the church? In light of that mission what should be the purpose and method of our own work? Wherein have we been going in wrong directions, or emphasizing inferior values, or failing to recognize new needs and up-to-date procedures?

As long as Disciple leaders dare to review accepted ideas and practices in the light of new concepts and current ideas, yet are able to keep the faith and hold on to basic convictions, our service to humanity should continue to expand and to become increasingly effective.

Convention Opportunity

ANOTHER International Convention assembly has come and gone but its influence will be felt in every congregation represented at Kansas City. When one considers the time, energy and expense involved in preparing a convention assembly, it seems unfortunate that so many people who could attend let the opportunity pass unnoticed.

The same people go to conventions and conferences year after year, hear the messages, buy the books, meet the leaders, take part in the workshops and return to their home churches enriched and strengthened. At the same time, thousands upon thousands of active church members have never attended an International Convention assembly and have no idea what such an assembly is like.

Why not begin now to prepare your people for September 30-October 4, 1962, at Los Angeles? Select your key leaders—the ones who will be in office for the year ahead. Pay part of their expenses. Give them some guidance concerning ways to get the most help from the assembly. Then upon their return give them opportunity to use the information and inspiration they have gained.

It will bring regret when your leaders find what they have been missing, but it will bring fresh enthusiasm when they realize that they have discovered a new source of training, fellowship and enjoyment.

Leaving the Ministry?

WE are sorry to hear that you are leaving the ministry." Every pastor who has accepted an invitation to the broader field of Christian work has been confronted with that remark on numerous occasions.

Whether the average layman speaks in jest or in earnest is not always known, but the pastor always wants it understood that *he is still a minister.* There are hundreds of men holding the Bachelor of Divinity degree who have served as pastors of local congregations and who now minister as college professors, state and national staff, editors, and leaders of councils of churches and social service organizations.

These persons consider themselves to be ministers and hope to be considered so by their fellow church members. Some people argue that because of the shortage of ministers, all these church-related agencies should draw their personnel from trained laymen rather than from the ranks of the local pastors.

There is another factor that should be taken into consideration, however. Unless state and national staff and other persons in the general ministries have actual experience as preachers, counselors, administrators and servants they will be unable to serve competently as state secretaries, professors and chaplains. The pastoral experience helps to keep them sensitive to human need and the work of the church. The servant of God is still a minister.

Open Letter

TO THE DISCIPLE REPRESENTATIVES AT NEW DELHI:

Best wishes to all thirty-six of you as you represent Discipledom at the World Council of Churches' meeting in New Delhi, India.

The trip alone will be a thrilling, enriching, disturbing experience for you. It will be an experience you will never forget, especially if you get off the main streets and away from the Americanized hotels and airports.

Be sure to go into a non-Christian village of India. See the open sewers, the scrawny pigs in the street, the sacred, "untouchable" cows everywhere, the slender bodies of men. See children without school or church. See the need for sanitation, for hospitals, for schools and for the church.

See these things, not merely to serve as a stockpile of conversation pieces on your return but so that you can inform Christian people of the tremendous need and the great potential of that wonderful, beautiful nation, India. Think what a change the church could make in that village!

AT the World Council Assembly get into the heart of things. Meet the leaders, know the issues, attend the sessions. Take plenty of notes. (An office secretary's shorthand notebook is ideal for this.) Write down even those things you are sure you will never forget. Put in writing your impressions, your feelings, your expectations, your reactions, your conclusions, as well as the things that actually happened.

Keep a daily record of little things you do, see, hear, and think, and the home addresses of people you meet. No matter how long the day or how tired you may be, write your notes before retiring and resolve that tomorrow you will write some of them during the spare minutes.

Remember, you are our representatives. We trust your judgment as you, the voting delegates, represent the rest of us in the important issues before the assembly.

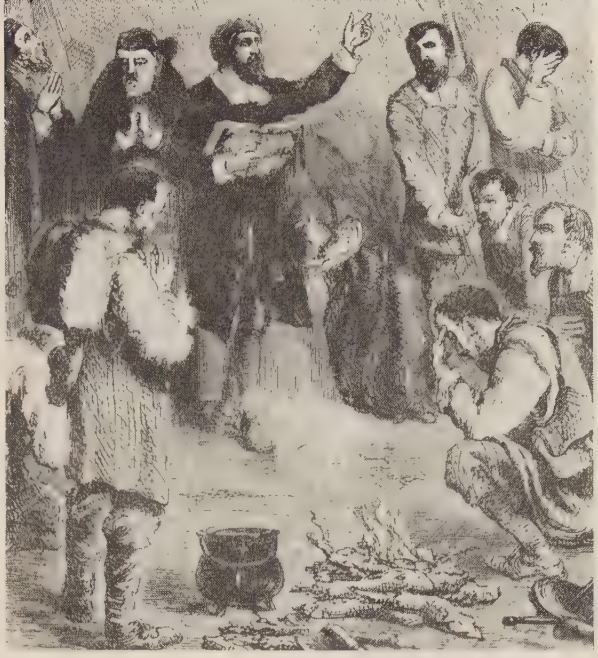
Be careful of the food you eat. Keep well. Be alert—and come back to tell us of your trip, the Third Assembly, and what we can do to help.

This is to be one of the highlights of your whole life. Be aware of its importance and its potential influence in your life.

With every good wish,

SAMUEL F. PUGH

Education must be Christian or it is merely the careful preparation for the annihilation of the world.



—RNS Photo

This print depicts the first Pilgrim Thanksgiving.

What Sin Brings Most Sadness?

A Thanksgiving Meditation

By WILLIAM H. McKINNEY*

RECENTLY we heard of a man and wife who attended a church service where a memorial window was being dedicated. The window cost $250. It was the gift of parents whose son had been lost in the war.

The wife attending the service said to her husband, "John, we ought to make a special gift of $250 to the church."

"Why?" said John. "We didn't lose a son in the war."

She replied, "I know, but we should make a special gift because our boy *did* come back."

Saved from Sorrows

Many of us might well express our gratitude for the sorrows from which we have been saved.

What sin—out of the multitude we could classify in our world—causes the most sadness? We think of murder, war, wild and vicious crimes, deceit, dishonesty, adultery, impurity, stealing, selfishness. The world is full of sins. But what sin brings the most grief to mothers and fathers, to wives and husbands, and to children?

The story of the healing of the ten lepers, in the seventeenth chapter of Luke's Gospel, gives the clue to the sin that causes the most grief. Jesus healed ten lepers, but how many of them even stopped to thank him? Only one. Jesus asked, "Where are the other nine?" They had disappeared without giving thanks. Ingratitude was their sin. It is the sin we are suggesting that causes the most sadness in the world.

Breaks Hearts of Many

Ingratitude breaks the most hearts and causes the most tears to fall. It sends more mothers to premature graves and puts more gray hairs into the heads of parents than any other. It was the sin that broke the heart of Jesus as he died on the Cross.

Think of ingratitude toward Mother. Too many children delay expressing gratitude to Mother until after her death. One rosebud lovingly placed in Mother's hands today is worth more than a car-load of flowers on her grave.

We find much ingratitude toward a good wife. Most successful men could look across the breakfast table into the face of a faithful, loyal, sacrificing wife and say, "You have had a big share in making me what I am today." But will they delay doing it until it is too late?

There is ingratitude toward Father. Think of the risks he takes at the place where he earns a living. Consider the tensions. No wonder he goes to his grave often twenty-five years before Mother. Count the homes in your community where the mother is still there and the father gone. Sometimes we think often that Father is the most unappreciated person beneath the sun.

Show Ingratitude

Most important, we show ingratitude to God and Christ. Running through the Bible is the sin of ingratitude toward God. God was in the flesh in Jesus. His was a life full of deeds of mercy and goodness. And the reward for the best life that was ever lived was suffering of body and heart and finally death on the Cross.

He was "wounded for our transgressions, he was bruised for our iniquities . . . and with his stripes we are healed." And yet, "He was despised and rejected by men; a man of sorrows and acquainted with grief." The fifty-third chapter of Isaiah continues, "Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted." Ingratitude was the sin of humanity that rejected God's gift of Jesus and sent him to the Cross.

Well-fed Americans Should Be Thankful

There are many things for which we, as well-fed American Christians, should be grateful. The roadside along which humanity lies bleeding is longer than from Jerusalem to Jericho. It stretches clear around the world. For instance, we have seen refugee camps in Hong Kong, in Palestine, in Egypt, in Greece and in Europe. We have seen the poverty of India and other countries in the Far East.

We can best show our love to our heavenly Father by loving his children everywhere. "Inasmuch as ye do it unto the least of these my children, ye do it unto me." Many of us find the channels of world mission of the church and the Week of Compassion our best opportunity to show gratitude to God—by giving to others.

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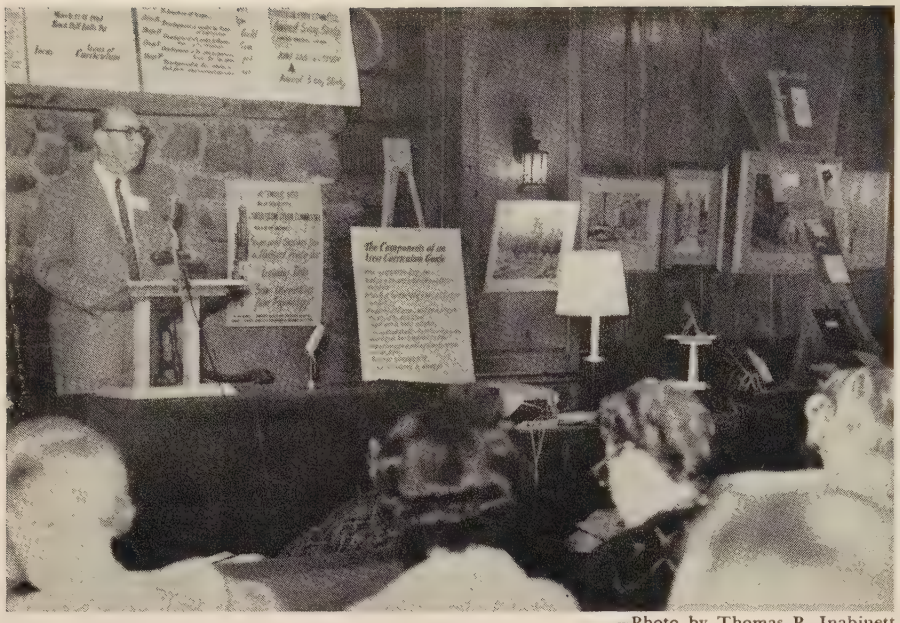
*Dr. McKinney is executive secretary of the department of men's work of The United Christian Missionary Society.



—Photo by Thomas P. Inabinett

The first meeting of the Cooperative Curriculum Project was held at Buck Hill Falls, Pennsylvania, in March, 1961. Above, Ray L. Henthorne, Disciple representative on the cooperative staff, presides at one of the sessions.

In Christian Education—

One Faith for All to Teach

EDITORIAL NOTE: *Since Disciples of Christ are concerned about Christian cooperation and Christian education, World Call readers will be interested in a report on the progress of the Cooperative Curriculum Project which is being carried on by many of the churches in America.* WORLD CALL *arranged a three-way telephone conversation between Indianapolis and St. Louis in which the Cooperative Curriculum Project was discussed. Speaking from Indianapolis was George Oliver Taylor, executive secretary of the department of Christian education of The United Christian Missionary Society, and a recorder representing* WORLD CALL. *Speaking from St. Louis was Ray L. Henthorne, director of youth publications for the Christian Board of Publication.*

WORLD CALL: We feel that the average Disciple is deeply interested in seeing the best possible type of Christian education in his church. For this layman, we believe, news of the Cooperative Curriculum Project will be of vital interest. Can you tell us briefly just what this cooperative project is?

TAYLOR: It is a planned undertaking of a good many communions in America to improve Christian education. It will produce, they hope, a curriculum that will educationally strengthen the whole witness, mission and work of the church.

WORLD CALL: Would you define the word *curriculum?* Does it mean the Sunday school lesson materials?

HENTHORNE: The definition of curriculum that we are using is "Curriculum means *planned experiences under guidance* toward fulfillment of the objective of the teaching ministry of the church." Materials provide the guidance.

WORLD CALL: Then it will be up to the participating communion to develop the teaching *material* under the basic over-all guidance you are working on.

HENTHORNE: We are trying to make a master plan that will meet the needs of the local church. From it we will be able to draw a plan for each educational setting, such as the Sunday church school, camp and conference program and for the leadership education program.

WORLD CALL: What were some of the causes that started the project?

HENTHORNE: Basically, national curriculum planners felt that the basis being used for the curriculum plan was not adequate to do the job in the world of today.

TAYLOR: The initial impulse came from the national leaders. After all, it is the work of the leaders to anticipate the needs of the churches, and curriculum planning must begin at least five years in advance.

WORLD CALL: How did the project actually start?

HENTHORNE: Of course, Protestant communions have cooperated for many years in planning uniform lessons and to a lesser degree in planning graded lessons. But an intensive period of joint curriculum study was begun in the spring of 1957, which led to the idea of setting up a cooperative program on a broad basis. In March, 1961, the first full meeting of the participants and personnel of the project was held.

WORLD CALL: What church bodies are cooperating in the project?

TAYLOR: Up to the present, cooperating communions include the Advent Christian Church, American Baptist Convention, Christian Churches (Disciples of Christ), Church of the Brethren, Church of God (Anderson), Church of the Nazarene, Evangelical United Brethren Church, The Methodist Church, Presbyterian Church in Canada, Presbyterian Church in the U. S., Southern Baptist Convention, United Church of Can-

ada, Protestant Episcopal Church and the Mennonite Church—fourteen in all, with possibly more to come.

WORLD CALL: It is obvious that there is a wide variety of interests and outlook in the participating organizations.

TAYLOR: I find it very encouraging that we can all work together. We won't all use exactly the same materials but we shall each base our materials on this common planning.

HENTHORNE: In our four years of study we have found we can understand and talk with one another. We seem to be able to move along and have had no theological hurdles too difficult to get over—at least, so far.

WORLD CALL: In regard to the project itself, do you feel that one of the greatest advantages here is the pooling of talent and ability and the best thinking of the various communions?

HENTHORNE: That certainly is one of the most important advantages because it brings together the most able persons in curriculum planning and building. So far, 7,030 man hours have gone into the project. At least 41,500 more man hours will be required. If only one person were working on the project, it would take 6,066 days, 1,213 weeks, or nearly 24 years. No one person could do it and it would be beyond the capacity of a single denomination to do.

WORLD CALL: What type of people are taking part in the project?

TAYLOR: In the project are representatives of evangelism, stewardship, missionary education, church and community service, and the various other functional aspects of church life as well as Christian education.

HENTHORNE: The inclusiveness of the project in terms of the whole church indicates the breadth of the work.

WORLD CALL: What about Disciple participation in the project?

HENTHORNE: Disciple participation adds up to about one-sixth of the total man hours. If only one Disciple were participating, it would be about four years' work.

WORLD CALL: How often are the meetings being held?

TAYLOR: Two meetings are held each year. The last in the series will be in March, 1964.

WORLD CALL: What about our own Disciple materials, particularly our youth materials? Why do we need anything new?

HENTHORNE: This will be a long range project. We will not do any changing right away. And we are not likely to have any new materials based on this plan before 1968. By then the youth materials will be twelve years old and will need to be replaced. We hope to get moving quickly after the project is completed. The project will provide a master guide for future work.

WORLD CALL: Is a complete reworking of curriculum materials eventually planned?

HENTHORNE: I think it means new materials throughout. The project implies making a fresh start in all age groups.

In any teaching or learning situation, Sunday morning, camp or vacation school, the important factor is getting leaders ready, getting the church ready to accept responsibility, and getting leaders ready to carry it out, not merely re-doing materials and audio-visuals. It means a re-evaluation.

If churches take seriously what comes from the project, it will be likely to change radically any teaching that the church does. The Cooperative Curriculum Project covers the whole life span and is developing a plan which will give the curriculum integrity and wholeness. This is the first time that we have approached curriculum on this basis.

It is significant that a major part of the Protestant churches in the United States are involved in this. A tremendous dynamic is operating in this project. No one anticipated this. We would have been pleased if there had been as many as half a dozen bodies interested. The fact that the communions are willing to put so much staff time in it reveals something of its power. No other curriculum development holds the promise this one does.

The project is based on the assumption that the individual is responsible for his own Christian education. It is to help him undertake lifelong learning tasks which will enable him to fulfill the objective of Christian education. The church will do what it can and will help the home do what it can to support the individual in this.

Disciples in CCP

DISCIPLES of Christ representatives on the Cooperative Curriculum Project include executives, George Oliver Taylor or D. A. Holt, Marvin E. Smith and Stuart Johnston or Wilbur Cramblet; curriculum specialist, Miss Frances Woolery; chairman of Curriculum and Program Council, Barton Hunter; children's work, Mrs. Jessie Carlson and Miss Mary Elizabeth Mason; youth work, George Caroland and Miss Iris Ferren; adult work, E. Lee Neal and Walter J. Lantz; educational administration, Miss Mabel Metze; leadership development, Richard E. Lentz; educational evangelism, Donald M. Salmon; stewardship, Jack Reeve; social action, Lewis H. Deer; audio-visuals, Thomas P. Inabinett; missionary education, Miss Mareta Smoot; representative on cooperative staff, Ray L. Henthorne.

Disciples Cooperate with Thirteen Other Communions in Developing a Master Educational Plan to Answer the Needs of the Local Churches

Churches Meet the Challenge

By ROBERT H. McNEILL*

THE New Testament message is changeless, but the Christian witness is affected by changing circumstances. Christian Churches (Disciples of Christ) are making changes to meet the challenge of the changing times. A number of these are listed below under five classifications.

First is the deepening or revitalizing of the "inner life" of the local congregation.

Country Club Christian Church in Kansas City, Missouri, is trying a plan for developing its inner life by providing opportunities for laymen and women to have "conversations 'in depth' with members of the ministerial staff."

Lawrence W. Bash, minister, explains that each of the five members of the church's professional staff has accepted the responsibility to fit at least two small group occasions into his schedule each week. There have been such small group meetings as Bible study groups for Christian Women's Fellowship, breakfasts for men at certain periods of the year, "firesides" for youth, a church-wide "school of Christian enrichment" with a dinner and an hour's discussion within a choice of ten themes, and summertime "Koinonia" groups (ten to fifteen persons). The plan is popular, but perhaps nothing really new, Mr. Bash said in response to a recent letter of inquiry.

Ministry to Families

University Christian Church in Seattle, Washington, is developing a "ministry to families." Eugene Kidder, minister of youth and counseling, says that the plan is "to enable families to have a deep, authentic life together in which the church is interpreter, reconciler, and supporting agency." Part of its origin has been through the youth work. Training and education are provided to young couples chosen to work with small groups of youth. The couples seek to learn a great deal about the life and thought of each youth and to act to amplify the adult picture which the youth gain from their own parents. The church staff is trained and experienced in counseling and works with youth and parents. Parents may gain a better understanding of the reality of the situation in which the young person really lives. Family life agency leaders and other counselors have been brought in for a series of sessions and for the handling of difficult situations. Pre-marital and marriage counseling has dealt with the total family life situation of the couples.

Two churches have reportedly moved toward developing deep enough spiritual qualities and adapting regular programs so that both Negro and white members do participate in a single program with the same staff. One is the Michigan Park Church in Washington, D. C., of which A. A. Azlein is pastor. This church shows an annual per capita giving of slightly more than $100. The second church is the Highline Christian Church in Seattle, Washington, which lists annual per capita giving of $65.33.

A second area is that of renewed power in reaching out to bring more people into the redemptive fellowship of the congregation.

A number of churches, including Jackson Boulevard in Chicago, Illinois, and Fellowship Center in St. Louis, Missouri (both low income projects), and Wilshire Boulevard in Los Angeles, California (higher income project), have been developing techniques for reaching those who reside in apartment buildings. "Get-acquainted" social hours or coffee hours are organized to bring together the people of the same floor of each apartment building. Thus they are provided a brief explanation of the program and facilities of the churches near them.

Help Church Growth

Sermons over radio and follow-up of those who write letters of inquiry provide church growth, according to James H. Jauncey of First Church, El Paso, Texas, and Frank Edmund See of First Church, Casper, Wyoming. Both churches have year-around programs of evangelism. Both pastors stress sermons with a strong emphasis on making a decision for Christ.

A "One-a-year Mission" is used successfully at Central Church in San Antonio, Texas. W. Earl Waldrop, pastor, arranges a dinner each year to sign up as many members as possible to accept responsibility to win at least one person each year.

Education in Evangelism

Granville T. Walker of University Church, Fort Worth, Texas, says "Our evangelistic program is an educational affair. Rarely do I baptize anyone, whether child or adult, who has not been or does not propose to be at some immediate future date a member of one of the pastor's classes."

Robert W. Burns of Peachtree Church in Atlanta, Georgia, reports an evangelism department that is unusual perhaps because of its thoroughness. Prayer is related to it; education is related to it; membership committee functions are related to it; radio, television, literature, publicity materials, sanctuary services, and visual aids are related to it. There is an evangelistic telephone committee. An eleven-page, single-spaced and mimeographed report details the duties of eighteen leaders in the evangelism division. It tells how lists

*Mr. McNeill is a national director in the resources and interpretation department of The United Christian Missionary Society.

Congregations of Disciples of Christ Discover Way

are built, prospects reported, route cards kept and packets for visitors made up.

Third is the enrichment of the individual and collective witness within a local congregation through the efforts of several other congregations or other agencies of the churches.

From Bill Dogen of Waco, Texas, comes word of a plan being tried by the men of District 15, of which he is governor. The district men meet one Sunday afternoon each quarter. They will serve the host church in whatever type of Christian service it wishes to use them. They may take a religious census, make stewardship calls, visit the sick, get in touch with every inactive member, or join the church members in a song and prayer service.

The Kentucky Association of Christian Churches is providing for the year 1962 a "District Program Resource Packet" with thirteen pieces of material outlining a comprehensive year-around district program.

Policy Statement Developed

A new statement of policy has been developed to help in integrating or bringing into the best relationship the work of city church unions and state boards.

A plan has been in process of development for several years in Ohio for the proper starting and nurturing of new congregations. This includes such aspects as research and survey, financial assistance, an experienced organizing pastor (for six to nine months), and placement of an experienced pastor as the first permanent minister.

Various efforts are projected to help keep churches in the "inner city" instead of having all move to suburbia. Possibilities include a double program in the old church (without moving) and a program jointly supported (by the old church along with other churches) in the old location and a new one. None of these is known to be far enough along to report at this time.

Fourth Involves Community Need

Fourth is witnessing to Christ through action of the local congregation in broad areas of community need.

The Council of Churches in Evansville, Indiana, provides a service in combating juvenile delinquency. The council has hired as an associate executive a minister who has specialized in work with the juvenile court and probation officers. A group of the churches would pay the salary of a probation officer who would not otherwise be available. The churches stand ready to help in the area of juvenile problems in ways suggested by the specialists working in their behalf with juveniles.

Downey Avenue Church in Indianapolis, Indiana, has given support to the organization of a community council. This body has helped to solve some specific neighborhood difficulties and to deal in some long-range plans to curb deterioration of the area.

People's Temple Christian Church, also in Indianapolis, provides hundreds of free meals to transients and other needy persons, operates some housing facilities for the aging, and has a minister who is director of the mayor's human relations committee.

—RNS Photo

Many churches are showing an awareness of the needs of their changing communities. This photo shows one type of service being provided by a council of churches. Here the church, the local children's court and the home work together. A Protestant consultant is provided for the court to assist families in working out their problems.

Last is the witness of the local congregation to special groups in the community regardless of their church connections.

McCarthy Memorial Church in Los Angeles, California, has been especially successful in operating a day nursery in addition to its regular program.

Facilities of the East Side Church in Evansville, Indiana, are provided without charge during the week to a private school for "retarded children." Raphael H. Miller, Jr., pastor, believes that this is a big help to a disadvantaged group and something that other churches might be interested in doing.

Ministry to Migrant Groups

A ministry to migrant groups that are settling in their communities permanently is provided by Christian Churches in Dos Palos, California, and Hereford, Texas. (A story on this work appeared in World Call, July-August, 1961.)

Providing housing for the aging through apartment developments are Central Church in Denver, Colorado, First Church of Santa Monica, California, and First Church of Portland, Oregon.

First Church in Minneapolis, Minnesota, provides a special ministry for alcoholics. Northwood Christian Church in Indianapolis has a class for exceptional children.

It is hoped that these may provide a cross-section of some of the more unusual adaptations that are being made. They may at least set readers to thinking about their own witness.

...o Serve in New Times

WORLD CALL

Two Disciple doctors point the way to

Mental Health in Christian Homes

By RONALD B. MERSHON and WILLIAM H. SIMPSON*

INSPECTION of current statistics on mental illness leaves little doubt that a sizeable proportion of the population has or will have serious emotional problems. Various authorities estimate this ratio to be one person in twelve. If this estimate is correct, this means that some fourteen million children and adults in the United States have serious, if not handicapping, emotional and mental disturbances.

Experience tells us that mental illness touches people from all walks of life, regardless of race, color, creed, or religious identification. Moreover, we know from reliable research that the most serious of all mental illnesses, schizophrenia, occurs in persons aged 24 to 35—that is, in individuals who are in the years of life that require an enormous variety of family, job and civic responsibilities.

Family Tensions Cause Difficulties

Interfamily conflicts account for a large bulk of moderate mental health difficulties. Included in the array of family tensions are financial problems, child rearing differences between parents, conflict over responsibilities, problems of working mother or selfish father, pressures on children for better grades, temper tantrums by the mother or father, too much argument between the parents, and too many complaints about how bad things are. The list is much longer than the length of this article. But it can be seen that the problems listed are fairly common and occur to some degree in all families. These must be dealt with if all members of the family are to live happy, productive and effective lives.

Most of us seek maturity. Maturity is a state of being. It is something we work for and gain through persistence and hard work. Changing habits and ways of thinking is difficult. It involves an adequate appraisal of oneself, the ability to feel sure of oneself, the setting of realistic, reasonable and achievable goals for oneself, good contact with reality, and an adequate means of satisfying needs and abilities. The immature person is preoccupied with his need to be loved. He loses love by seeking it, while the mature person receives love by loving. The person who loves is blessed with a rich variety of relationships.

We enter life totally dependent upon others to get our start. This means that the members of our home, school, church, and all social and cultural forces share a responsibility in our development. Their faith, their view of life, and their love for us determine our personality and, ultimately, the courage and security with which to face life.

Many families today are faced with need to seek care and treatment for a mentally disturbed or mentally ill relative. These families need faith and courage and many have it. Yet countless other families do not understand the nature of mental illness; they deny the mentally ill relative the strength of their love. Or they may refuse to accept the relative's need for psychological treatment because it is embarrassing to the family. Families with a strong faith accept their responsibilities and seek guidance, often first with their minister and second with the proper, qualified specialist. It is the power of personal love that enables us to move towards maturity.

Signposts of Trouble

Danger signals loom along the way to tell the person or his family that emotional trouble is coming. Some of these signposts of trouble are as follows:

1. The person has losses of memory and difficulty in concentrating.
2. His behavior has shown big changes.
3. He has a great deal of trouble getting along with others; he is irritable and selfish.
4. He believes people are against him and are trying to give him trouble; he is suspicious.
5. He has many bodily aches and pains for which no physical basis can be found—stomach pains, shortness of breath, rapid heart beat, excessive sweating.
6. He believes people are watching him, laughing at him or making fun of him.
7. He talks excessively to himself.
8. He does not want to be with people, preferring to be alone.
9. He loses his temper and breaks or smashes things.

Many Suffer from Depression

Clinical experiences seem to indicate that more and more people are suffering from depression. These people usually feel dejected and unhappy. They have difficulty in sleeping; they awaken early in the morning and worry. Sometimes they suffer a loss of memory, have trouble concentrating, have a low energy level, and lose interest in work, home and children. When in this mood, people sometimes have thoughts of suicide. When this condition exists, professional help should be obtained quickly. The person should not be blamed, criticized or condemned for feeling this way since this only aggravates the condition. He needs reassurance, understanding and help.

Parent discipline is important. If children are over-indulged, they often are bored and lack initiative;

(*Continued on page* 18)

*Dr. Mershon is a practicing psychiatrist of Mobile, Alabama, and Dr. Simpson is a clinical psychologist and director of the Mobile Mental Health Center. Both are active members of Disciples of Christ.

Opportunities Unlimited in The Holidays

Thanksgiving, Christmas and New Year's Day Are "Wide Open" for Creative Use Within the Churches

By ENOS NELSON*

CHRISTIAN education opportunities are unlimited for the holiday seasons. Thanksgiving, Christmas and New Year's Day—three great holidays—are wide open for creative use by the Christian community. Planning now can make the difference between vital observances and empty traditional expressions.

In this article are some suggestions for making use of untapped opportunities. As readers think together in the family or within the church they will discover other ways of responding as God speaks through these seasons.

Thanksgiving Has Rich Heritage

Thanksgiving has a rich heritage. The early American settler had experienced the hardships of starting a new life in a new world. He knew what death meant. He knew the meaning of freezing cold, starvation and the struggle for physical and spiritual survival. The hard winter before the first Thanksgiving season bore witness to the cost of establishing a new country. Thanksgiving became a natural expression of gratitude to God for the bountiful harvest and constant care. This is the heritage of Thanksgiving.

The Christmas season is the dramatization of the Christian hope. The Jew at the time of Jesus could look back into history and know that his people had found a growing relationship with God. In the hours of darkness after the destruction of the temple and of the nation, the Jew did not lose hope. His faith in a God of righteousness and love spurred him on in his dreams for a greater day. The Jew believed God would act in history. By the hand of God a child would be born and the government would be upon his shoulders. The faith of the Jews became a reality with the birth of Jesus of Nazareth. In Jesus, God's redeeming love for man was spoken in terms understandable by men.

Thanksgiving and Christmas are family-centered, Christian community-centered events. Rich Christian education opportunities during these seasons are available to the family and to the church.

As the Thanksgiving season approaches, the door is swung wide for families. Thinking together, families may discuss ways to celebrate Thanksgiving in 1961. If there are Primary children in the family they may do some studying on the history of Thanksgiving. Then—out of this research—a program for the celebration can be established through the family council.

Suggested Thanksgiving Themes

Thanksgiving through the ages or Thanksgiving in non-Western societies may well become the theme for this year's celebration. A pageantry of decoration of the home or the church school or the fellowship hall may dramatize the real heart of Thanksgiving.

Or, if one wants to go "modern," a pageantry of decoration may be created showing the things for which our present society can rightfully lift its voice in thanksgiving to God. Industrial development, our standard of living, the peacemakers of the world, the church of Jesus Christ—none of these is outside the realm of God's providence.

Christmas should be meaningful in the home and in the church. Because we have felt the love of God within our life we have become new creatures. The self-centered life has been transformed into the outgoing and self-giving life. This writer has seen communities become aware of a sense of sharing of concern and effort during the Christmas season. Neighborhoods have been drawn together and decisions have been made to

Below, a young adult conducts a meaningful service of worship at church in a creative celebration of Thanksgiving. —RNS Photo

*Mr. Nelson is minister of Christian education for Downey Avenue Christian Church in Indianapolis, Indiana.

decorate yards with a theme declaring to all that God so loved the world that he gave his son that man might have life both now and evermore. The reader may call all of his neighbors in the block together and jointly select the theme; then a family project may be to build an outdoor Christmas display. The family council may also choose creative decorations for the home.

Church school classes have a rich opportunity for creative participation in the Christmas story. Third-grade classes have been known to divide into small groups to do research on the meaning and interpretation of Christmas. One group may write a Christmas pageant. Another may build the Christmas scene to go along with the pageant. Another may direct the staging of the pageant. A class or group of classes, either youth or adult, may assume the responsibility for decorating the church building, the classrooms, the fellowship hall, and the sanctuary.

Opportunity for Family Vacation

Many people find the week between Christmas and New Year's Day a good time to take a family vacation. One of the most meaningful vacations we ever had came one year during the New Year's season, when another family joined us on a trip into snow country.

The trip provided many new experiences for both families. Our children had never been in deep snow. We spent almost all of one day sledding down a steep hill in the city park. Our friends had never been on ice skates until this trip, and the ice had a few more cracks in it after we left. Another first adventure was tobogganing on an ice sled. Everyone enjoyed playing together in God's outdoors.

As families look ahead toward the coming holidays they should make plans for the home and the church. Creative plans will bring rich rewards.

Mental Health in Christian Homes

(*Continued from page* 16)

if they are rejected, they are often bitter and hostile with anxious feelings of isolation; if perfectionism is required, they show striving, overserious preoccupation with accomplishments; if parents are oversubmissive, then children show temper outbursts, impulsive behavior, and make excessive demands on their parents; and if the parents are punitive, then the children often show behavior which is retaliative and invites punishment.

A person needs humility and strength. He needs a steadfast purpose and determination to reach his goals. He needs the ability to work with others to reach them and to maintain a balance between dreams and reality. Attitudes such as suspicion and negativism can become personality habits quite as much as any other attitudes. Moreover, such attitudes affect a whole family and destroy relationships.

Members of a Christian family have a faith that will give them strength. They have a means to weather emotional crisis. They can be aware of the forces that cause the destruction of the family and of the person. They can combat these forces through understanding, patience and love. Christ gave us this example.

THE recent re-election of evangelist Billy James Hargis, "founder of the Christian Crusade," as president of the "We the People" convention underscores the growing common front of ultra-conservative economic and social groups with reactionary religious groups. The "featured speaker" of the "We the People" convention was Robert Welch, "founder and head of the John Birch Society." Other speakers and groups represented were "Willis Stone and his National Committee for Economic Freedom," and "Willis Carto and his Liberty Lobby."

As one reads the list of speakers and ponders on the programs of their groups, one cannot help but wonder about their ultimate beliefs and objectives. Are these primarily conservative economic groups dedicated to cutting taxes and reducing activities of government in business affairs? Or are they, rather, associations of persons with "anti-attitudes," that gain their psychological, numerical and financial strength by drawing together the dissident elements in the nation and fusing them into a fear-hate campaign against both real and imagined enemies? Are they prepared to move to the right with the Birchites in the direction of making Mr. Welch a sort of an American dictator who would guide the nation in these perilous times? How many of the Christian Crusade group, for example, or the Committee for Economic Freedom would go along with Mr. Welch in his scurrilous attacks upon former presidents Eisenhower and Truman, General George Catlett Marshall, Chief Justice Earl Warren, and other public figures of like stature?

A further question arises. What actually do all these people have in common that binds them together into the John Birch Society or similar fronts? Hardly basic religious beliefs. For in these groups one finds Protestant fundamentalists, Roman Catholics, and many who are apparently agnostics. One wonders as one reads whether the common element in their "togetherness" is not simply their insecurity—their lack of faith in their own religious and political traditions, which creates a vacuum into which flows the oversimplified and belligerently positive pronouncements of Mr. Welch, Mr. Hargis and their followers.

If it be true that the response to the leadership of such men as Billy James Hargis and Robert Welch largely grows out of a sense of fear and insecurity and lack of faith, then one can understand how it is possible for groups with such apparently divergent interests to make common cause. Certainly our world is full of insecurities and fearful prospects. Under such circumstances many of us desire some sort of simplified or oversimplified analysis and prescription for our situation. Especially if we are not certain of our own convictions and our own understanding of what "needs to be done," are we open to persuasion by extremist propaganda of all sorts. Perhaps when we are sufficiently afraid, we are willing to make common cause with almost anyone!

Public relations is essential, for

The Church Must Speak to People

By JAMES C. SUGGS*

IF the church is willing to be a minor force among the tremendous pressures that mold the mind of modern man, it can carry on as it has—avoiding full use of the mass media of communication. It's expensive, anyway.

But in an age when people base their decisions, loyalties, attitudes, values and faith on what they learn through the mass media—newspapers, television, radio, magazines and motion pictures—the church should feel miserably guilty until it is taking part in the communicators' mind-making process.

For lack of more exact words, this neglected function has been called "church public relations." Neither the church nor the secular world has terms that adequately describe what Christians should be doing in mass communications.

As a secular activity public relations is the winning of the good will, confidence and support of individuals and institutions. But the church desires more than good will, confidence and support from its publics. The church wants from persons and groups in society a confession of sin, a yielding of autonomy, a commitment of life, and an acceptance of an entirely new set of goals and values. As a religious activity public relations includes what the church calls "witnessing."

Public relations, the secular term, carries the connotations of press agentry in the crude Hollywood tradition and of "hidden persuasion" and mass manipulation—the swaying of public opinion for selfish ends.

Evangelism, the religious term, means to many persons, even the most active church members, a particular classification of activities, often seasonal, intended to make converts and recruit new church members. It does not always suggest the sweeping public relations function.

Church public relations is a true hybrid of the union of the skills and tools of secular public relations and the commission of the church to witness to its Christ.

It would be as foolish of today's church not to use newspapers, magazines, radio, television and films in its witnessing as it would have been for Jesus not to explain his views with parables or for Paul not to use the Roman Empire's network of communications.

My own theology of public relations is based on a high concept of the church. That is, I think of the church always as related in the most intimate way to the continuous work of Christ. Taking seriously the New Testament's description of the church as the body of Christ, I believe Christ is incarnate in the church. For me, therefore, interpreting the church is presenting the living Christ to men in a way that they must make a response—"What must I do to be saved?" or "You are the Christ, the Son of the Living God."

A news release has far more significance if it is understood as a record of an act that reveals God's love at work in the church—not mere publicity. If a folder on a youth work camp is a piece of literature calling young people to an experience in which they can grow personally and heal social estrangements, it is meaningful. A denominational publication cannot be justified if it does not exist primarily to help individual Christians relate themselves to the corporate life of the body of Christ.

A constant source of frustration for persons working in public relations is the church's tendency to behave like something other than the Christ present with us. It is extremely difficult, if not downright impossible, to show publics the Christ in a social group that does not exude his compassion, that does not hate the injustices he despised, and that conforms to practices he would have attacked.

If a text other than the Great Commission is needed as a New Testament basis for church public relations, the Sermon on the Mount offers a good one: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Perhaps "interpretation" is the best single word available to describe the church function that merges the methods of public relations and the objectives of evangelism. It is not so religious that it is repulsive to personnel of the secular media or so profane that it is rejected by church people. And it is a comprehensive term.

If the purpose of the church's program of interpretation is to carry out the Great Commission and if there is urgency and far-reaching significance in the work, the Christian Churches must do certain things soon.

There is an obvious need to coordinate public relations activities for the greatest possible effectiveness. The Office of Interpretation of the International Convention of Christian Churches (Disciples of Christ) already is attempting to relate the press relations personnel of national and international agencies to a single Disciple information program.

But coordination must be achieved in dozens of other areas. For example, the so-called program functions like evangelism and Christian education should be geared to mass communications efforts. A scientifically-developed plan should be followed in the production and distribution of promotional materials like brochures and booklets, audio-visual aids of various types

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and the multiplicity of newspapers and bulletins aimed at catching the attention of the church's professional and key lay leaders.

The Disciples' fine publications—*The Christian* and World Call—should be perfected for saturation distribution in a predominantly lay constituency.

Most important of all, perhaps, is the long-range planning in public relations that should be done with the full, unrestrained participation of every element in Disciple life—the local, church, state and area associations and national and international agencies. The Disciples of Christ need desperately to discover through research the images it has among its various publics, to define the kind of present-day incarnation it wants to project in the world and to make plans for achieving high objectives in interpretation.

Progress Made by Disciples

We should not be ungrateful for progress that has been made during the past two decades in Disciple cooperation, particularly in promotion and communications. Neither should we ignore the current efforts of the Council of Agencies and International Convention, and their committees and commissions, to effect better coordination among the church's enterprises. But no group among the Christian Churches should be more impatient over barriers to more complete unification than the interpreters whose work is stunted by fragmentation.

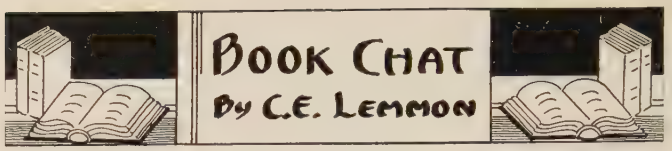
The financial resources available for interpretation in all our agencies must be increased greatly and over a short period. By delaying their move into a full-scale program of public relations Disciples could miss their opportunity—and that is sound conjecture, not glittering generality. Funds should be budgeted for public relations, not because the Lutherans or the Southern Baptists already are spending large amounts for interpretation but because the Christian Churches need to do so.

Cooperative Broadcasting Vital

Another thing Disciples must do is contribute to the strengthening of cooperative broadcasting enterprises, particularly the Broadcasting and Film Commission of the National Council of Churches. Disciples have tended, admittedly through necessity, to participate in cooperative broadcasting on a minimum basis; other communions have provided most of the personnel and funds. As a concrete expression of their belief in the oneness of the church and its mission, the Christian Churches must help the Broadcasting and Film Commission become still more useful.

Although the Disciples' stepped-up program of interpretation should make use of the best insights of secular public relations, it must be thoroughly Christian at every point. That is, the church's interpreters must not be guilty of selfish manipulation or pointless publicizing. It is a matter of stewardship.

For Disciples, no function of the church should be more exciting—because of its high purpose and its terrific potential—than interpreting Christ in our day to publics both within and outside the redemptive fellowship.



ELIZABETH WHITLEY is the wife of Harry Whitley, minister of St. Giles' Cathedral in Edinburgh, Scotland, since 1954. She is a professional writer of marked ability and has turned her attention recently to the life of John Knox, who is recognized as the founder of the Church of Scotland. Her book, *Plain Mr. Knox,* is the product of much research, and it seems that she has recovered the spirit of John Knox, that fiery preacher who dared even to rebuke the Queen. The man who emerges from this biography was a complex character, mastered by the spirit of Christ, with an unquenchable ambition to preach and an intense and dominant personality. Unquestionably he was a great man; unquestionably he was often frustrated; and without doubt he was a man of his time, with his own deep prejudices, his dominant ambition being for the furtherance of the Reformation gospel.

ANYTHING that Perry Epler Gresham says or writes is interesting. He has an agile mind, is a lover of words, and speaks and writes with vividness in the vocabulary of the average man. His new book, *Answer to Conformity,* is interesting and helpful throughout. Much of it is on an ordinary plane of wholesome advice on daily living. The first three chapters on the power of an idea, the managing of your own life, and an unshakable faith, are strong assertions of individuality in the midst of the deterministic pressures of our time. W. E. Garrison writes two pages of introduction with insight as to the "art of living."

AS this is being read many of the delegates from the United States will be on their way to the meeting of the Third Assembly of the World Council of Churches in New Delhi, India. This is certain to increase our interest in the ecumenical movement. This movement is so large in scope, so intricate in its history, and so comprehensive of many phases of Christian order and doctrine that we are in constant need of a clearer understanding. The literature of the ecumenical movement is becoming so vast that the average man finds himself at a loss to come to grips with the whole. To supply this need Norman Goodall, a British church leader, has written an excellent book called *The Ecumenical Movement.* It is both historical and analytical. It brings into focus the various movements within the world-wide ecumenical movement, deals with the trends and prospects of ecumenicity, speaks of the problems and apprehensions, and discusses the need of local awareness of the ecumenical spirit. Compact in form, well organized as to material, and carefully indexed, this is an excellent and informative manual on what has been called "the most significant movement of twentieth century Christianity."

AT first glance, Bishop Stephen Neill's book *Christian Faith and Other Faiths* seems to be a book on comparative religion, but as one reads on one finds that it is much more. It is the description of a dialogue between the Christian faith and other religions. It not only describes other faiths but it tries to get behind

(*Continued on page* 40)

Biggest Little Man in Japan

By MARTHA TROXELL*

ONE day a very little man started to cross a very big and busy intersection in Osaka, Japan. The crowd surged ahead and was soon safe on the other side; but this man's tiny, crippled legs were no match for the automatic signals, and while he was yet half-way across, the light changed. As the oncoming traffic bore down upon him with a mighty roar, a policeman darted through the sea of cars and picked him up out of danger.

Upon reaching the safety of the sidewalk the policeman remarked, "You must be a very lonely man."

Very Happy Man

"On the contrary," said the little one, "I am a very happy man. I am a Christian, and I found a happy life in God's Word, the Bible."

Astonished, the officer admitted he had been thinking of purchasing a Bible, so the little man wrote his name in a notebook and promised to send a copy in the mail. A crowd had gathered around the two; and since their conversation was inaudible, someone in the crowd began to shout at the policeman, "Let him go! You're wasting your time being harsh to that poor little man!"

Poor man? Yoshimi Komeda is one of the richest men I know, for he is storing up treasure in heaven beyond all measure. He stands about three and one-half feet tall. After the first sight of him our four-year-old said, "I just wanted to carry him," for she is taller than he.

* Mrs. Delbert Troxell is a missionary in Japan with The United Christian Missionary Society.

***"In spite of all his handicaps, he is incessantly radiant. His smile seldom fades,"* says Mrs. Troxell of Mr. Komeda, shown below, at the right, with his wife, son and daughter.**

Perhaps we all felt that way at first, but we soon found he was carrying us—holding us aloft by the power of his gigantic faith.

Yoshimi Komeda was born in 1913 to a well-to-do family in Kobe. His father, a university graduate, was director of the city Bureau of Electrical Works. As an infant he suffered from some sort of deficiency in his formula. He soon developed rickets, and despite the best medical care he was doomed to be a dwarf for life.

Lived in Farm Village

The old Komeda family home was in a farm village named Handago in the foothills of the lovely mountain range which surrounds the city of Gose and in which we serve. When Yoshimi reached school age his parents sent him back to live there with his grandfather in an attempt to escape the taunts and jeers of city classmates. Yoshimi's grandfather was influential in the little mountain village, and the parents thought this environment would afford some protection for the boy. He was carried to school on a nurse's back, but his various physical disabilities made attendance irregular. The school authorities graduated him a year before he was to finish the six-year course, and he returned to his parental home in Kobe.

The critical teen years followed. Haunted by his diminutive build, he hid in the dark corners of the house when visitors came and seldom ventured out to play. His mind was alert, however, and he began to read hungrily. In time he taught himself German and English. From his father he developed an interest in electrical engineering and read widely on this subject.

Sank into Despair

Mere book knowledge was not enough to bring him happiness, however, and as the years went by he sank deeper into despair. At seventeen he determined to commit suicide. "Throughout my young days," he says, "the thought that was uppermost in my mind was how to die with the least physical pain and also with the least shock to my parents."

God had other plans for Yoshimi Komeda. One day he chanced to pick up a Bible from his father's desk. It had been given to his father by someone who was seeking to interest him in Christianity. It was different from other books the boy had read, and he soon found himself pursuing its contents with eager interest. He

came in time to have an irresistible urge to pray, and one day the words of his first prayer wafted upward: "O God, have pity on me."

Yoshimi began to experience a measure of peace of mind. He abandoned his determination to end his own life. Out of a self-tortured youth there emerged a confident young man, willing and happy to face life.

When he was nearly twenty his family moved back to Handago. He kept reading the Bible and other books by Christian writers, and his faith grew stronger and stronger, but he had yet to be in a church.

Ten years later, in 1942, he married. His wife, Shuko, was from a highly respected family in a staunch Buddhist community. Families on both sides objected strongly to the match. Shuko was determined, however, to cast aside their bitter opposition. She has remained by his side, a pillar of strength, and her family has long since recognized her virtue and accepted her marriage for the beautiful example of selfless devotion that it is.

Met Christian Pastor

Finally in 1946 Yoshimi Komeda came into contact with a Christian pastor from Kobe, and on September 8 of that year he was taken to Kobe on a man's back and baptized in a church there. "O God," prayed the pastor, "use this man to bring your Word to the people of Yamato." (*Yamato* is the ancient name for Nara Prefecture in which the Komedas lived.)

The following month Mr. Komeda opened his home as a place of worship. He had already become a popular village figure by virtue of his tiny appearance and his happy faith. Now he began to spread his faith in concrete ways. His story came to the attention of the late Toyohiko Kagawa who visited him and challenged him to open a nursery for the village children.

"We must grow fine crops of children and youth in our villages," said the famous Christian leader, "and check the flow of rural population to the cities. To do this we must help the rural people have a rich life, spiritually and physically."

Passed Examination

In 1953 a nursery school was opened in the large, old Komeda family estate. In the same year, Mr. Komeda passed a stiff examination and became a qualified assistant evangelist or pastor in the United Church of Christ in Japan. He set to work to raise up a generation of Christian families and leaders in his mountain village.

The Keiai ("Grace and Love") Day Nursery is now the center of community life in Handago. Local authorities and villagers alike appraise the importance of the "little giant" among them very highly. Four and five-year-olds find loving care, nutritious food and a Christian education there. On Sundays there is Sunday school for the children and morning worship for the adults. Prayer meeting is held on Thursday nights.

Yoshimi's first convert of early years is now a teacher in the nursery school. The first nursery school graduates are now in junior high school, and he makes much time available to them for help in English and mathematics and general counseling. Facing reality squarely, Mr. Komeda knows he may never baptize many adults in his ancient Buddhist village, so he is determined to cultivate for the future. He reaches the little tots and softens the parents through the day nursery. He hopes to hold enough of the children through to adulthood to form the nucleus of a real church.

The Komedas have been blessed with two fine children. Their daughter, Sakuko, is a junior in a Christian high school in Osaka and expects to enter training college for kindergarten teachers to qualify herself to return to her parents' beloved work as a teacher. Their son, Masaru, is a senior in Gose public high school and at present hopes for a ministerial career.

A few years ago Mr. Komeda fell and broke his leg while supervising the building of a new day nursery building. The same calcium deficiency which stunted his growth has prevented this break from healing properly, so he moves slowly around on a tiny pair of crutches. He has a chronic chest congestion and an accompanying cough. The severe cold of the past winter plus a gradual deterioration of his general physical condition brought him much pain. For some time he has been confined to his bed, but this past spring he was up and on the go again.

Is Sympathetic Counselor

Mr. Komeda's life of mental and physical suffering has qualified him to be a sympathetic counselor to the sick and the downtrodden. His visits to the hospitals and TB sanitariums are thrilling to watch. His testimony finds open hearts and ears, for patients know at a glance that he has suffered much and they are interested in the kind of faith which has helped him to triumph over his own suffering. In spite of all his handicaps, he is incessantly radiant. His smile seldom fades and his laughter is as jolly and contagious as that of Santa Claus. We are seldom in his company, or that of his wife, without coming away refreshed and blessed.

Mrs. Komeda is the head teacher and virtual director of the nursery school, giving long hours of patient labor throughout the entire year. She runs the home with efficiency and tenderness, caring for her husband's demanding physical needs with no words of complaint. She travels about on his business, sparing him that physical and mental pain, whenever she can. When he feels he must go she often accompanies him, lifting him in and out of trains and taxis. His hearing is so poor he must use a hearing aid, so she must often listen for him and speak for him.

Privilege to Serve

Handago is only seven minutes by car from our home. We are grateful for our car as we are often able to take Mr. Komeda many places and do many things for him. He says we have become his feet; and if this is so, we are both happy and humbled. It is a privilege to be "feet" for such a remarkable Christian man.

They say he is probably the shortest pastor in the world, but the magnitude of his faith and his dedication dwarfs the tallest of us. The village fish monger calls him "Kirisuto-sama," meaning *Christ*. A foolish mistake? Maybe, but if Christ lives in men today he is surely alive in Yoshimi Komeda. How else could such a tortured little body attain such gigantic spiritual stature before our very eyes?

—RNS Photo

Three top officials of the World Council of Churches, on dais, open the 1959 WCC Central Committee meeting at Rhodes. From left are Ernest A. Payne of London, vice-chairman; Franklin Clark Fry, New York, chairman; and W. A. Visser 't Hooft, Geneva, WCC general secretary. On the wall is the symbol of the WCC, with the cross serving as the mast of the universal church represented by a ship.

One People In Christ

A Prayer for the Third Assembly of the World Council of Churches, to Meet from November 19 To December 6 in India

For Use In Churches On Sunday, November 19

ETERNAL God, the Father for whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of thy Holy Spirit be with them. May He who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity thy people may glorify thy name in the whole world.

We remember before thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With thy holy church throughout the world, and with the whole company of thy saints, we offer thee the worship and service of this congregation. Keep us constant in the fellowship of thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see thy salvation; through Jesus Christ our Lord, to whom with thee and with the Holy Spirit be all glory and praise, now and forever. AMEN.

Disciples Look To New Delhi

By GEORGE G. BEAZLEY, Jr.*

NEW Delhi is almost here. No, the East has not come to the West. This statement refers to the the fact that the Third Assembly of the World Council of Churches will be held in New Delhi, India, this coming November 18 to December 6. At that time more than six hundred delegates from one hundred and seventy churches will gather in an assembly which by its very existence will proclaim, "In Christ there is no East or West, in him no South or North; but one great fellowship of love throughout the whole wide earth."

What is this World Council? Readers have, no doubt, heard all kinds of reports, depending on whether they were listening to those who knew it well, to those who were confused about it and suspicious, or to those who either through their theological narrowness or their unwillingness to let Christ be Lord of all life malign and defame it.

Its own present statement of basis expresses its nature most clearly: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

WCC Is an "Instrument"

A paragraph adopted at the Evanston Assembly in 1954 also says something quite important about the WCC: "The World Council of Churches is an instrument at the service of the churches which enables them to enter into fraternal conversation with each other, to cooperate in various fields, and to render witness together to the world. It is not a new church (even less a super-church) and does not perform ecclesiastical functions."

And what about these statements which its assemblies or its Central Committee may make and with which we may not necessarily agree? Its rules say: "While such statements may have great significance and influence as the expression of the judgment or concern of so widely representative a Christian body, yet their authority will consist only in the weight which they carry by their own truth and wisdom and the publishing of such statements shall not be held to imply that the World Council as such has, or can have any constitutional authority over the constituent churches or right to speak for them."

As a part of the Christian Churches (Disciples of Christ), whose central interest has been Christian unity that the world may believe in Jesus Christ as Lord and Saviour, we have from the first been involved in this ecumenical venture. Disciples will be represented at the Third Assembly at New Delhi by nine voting delegates elected by the International Convention and by one delegate whom Disciples approved but who was selected as one of twenty-five to represent the International Missionary Council at this assembly.

Let us look at the Disciple delegates.

W. B. Blakemore is the dean of Disciples Divinity House and the associate dean of Rockefeller Chapel of the University of Chicago. He has held the former position since 1946 and has been a frequent speaker in conventions and member of committees carrying on Disciple work.

Gaines M. Cook is the well-known executive secretary of the International Convention of Christian Churches (Disciples of Christ), coming to this office in 1946. He has represented the Disciples in many ecumenical meetings and is the only one of the nine who has been a delegate to both Amsterdam and Evanston, the first two assemblies of the World Council of Churches.

President of United Society

Most Disciples know A. Dale Fiers, president of The United Christian Missionary Society since 1951. Before he assumed this crucial task in Disciple life, Dr. Fiers had served pastorates at High Street Church, Hamilton, Ohio, and Central Christian Church, Newark, Ohio, and had been minister to the Euclid Avenue Christian Church at Cleveland, Ohio, for more than six years. He has been prominent in many ecumenical bodies.

J. Irwin Miller is a layman of North Christian Church of Columbus, Indiana, and is now serving as the president of the National Council of Churches of Christ in the U. S. A. He is a well-known industrialist.

Albert M. Pennybacker is the minister of Central Christian Church, Youngstown, Ohio. Though the youngest of the delegates, he has had significant service in Disciple and ecumenical bodies.

Roy G. Ross is the general secretary of the National Council of Churches of Christ in the United States of America, having held this office since 1954.

Mrs. Mae Yoho Ward is the acting vice-president of The United

*Dr. Beazley is executive secretary of the Council on Christian Unity.

Left to Right—

Dr. West

Dr. Ross

Dr. Miller

Great Issues Confront the Churches Of the World as They Seek to Make "The Light of the World" Visible to All Men Through the Third Assembly Of the World Council of Churches

Christian Missionary Society and the executive of the Latin America department of the world division. A former missionary, she has held this latter position since 1941. She has been active in ecumenical and interdenominational work.

Biographer of Stone

William G. West is the minister of First Christian Church, Chattanooga, Tennessee, where he has served since 1948. He is known for his excellent biography of Barton W. Stone.

George G. Beazley, Jr., is the executive secretary of the Council on Christian Unity, having succeeded George Walker Buckner in this position on December 1, 1960. He came to the office from First Christian Church, Bartlesville, Oklahoma, where he had been minister since 1947.

Virgil A. Sly, who is one of the twenty-five chosen by the International Missionary Council to represent it at New Delhi, is the executive chairman of the division of world mission of the United Society. Dr. Sly has served with the United Society since 1927, having given valuable service in many of its areas of work.

The Christian Churches (Disciples of Christ) have one member of the Central Committee of the World Council of Churches. He is George Walker Buckner, who recently retired as editor of World Call and as executive secretary of the Council on Christian Unity.

In addition to these, many other Disciples will be present at New Delhi, including press representatives, delegates from countries other than the United States, youth consultants, wives of delegates, and others. (See news item on page 39.)

The principal issues before this assembly include the proposal for merger between the World Council of Churches and the International Missionary Council. Should this take place, as seems probable, the three great ecumenical streams issuing from Edinburgh in 1910 (faith and order, life and work, and missions and evangelism) will be combined in the witness, service and unity of the World Council.

A number of new churches have applied for membership. The applications of the Roumanian Orthodox Church and the Russian Orthodox Church and the applications of two Pentecostal churches in South America represent real break-throughs in seemingly impassable areas. By the grace of God, when events seem building impenetrable curtains across our world, the Light of the World has, through his church, burned new holes for communication. For this, we should all thank God!

Requirements for Membership

Requirements for entrance are acceptance of the basis of membership, evidence of church autonomy, stability, size, and relationship with other churches. A two-thirds' vote of member churches is required.

A third important matter of business is the proposed change in the wording of the basis of membership. The proposed reading is, "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

The individual Christian and the local church can participate constructively in this assembly by daily prayer for the delegates, by a study of the booklet, "Jesus Christ the Light of the World," and by understanding the assembly and interpreting it to others.

Some of the delegates of Disciples of Christ to the New Delhi Assembly meet at Missions Building in Indianapolis for a conference. Standing at the left is Dr. Beazley. Seated, left to right, are Dr. Fiers, Mrs. Ward and Mr. Pennybacker. Standing, from the left, are Dr. Sly, Dr. Cook and Dr. Blakemore. In this article Dr. Beazley gives a thumbnail sketch of the Disciple delegates. A partial list of other Disciples to attend the assembly will be found in the "News Room" columns on page 39 in this issue.

—World Call Photo

Beginnings at Ann Arbor

THE North American Ecumenical Youth Assembly held August 16-23 in Ann Arbor, Michigan, was one of several regional assemblies held, or to be held, in the various continents in relation to the Third Assembly of the World Council of Churches at New Delhi, India, in November-December, 1961. The planners of NAEYA hoped that the assembly of this continent would involve youth of the American and Canadian churches in an experience of the real pain of the division of the church.

The beginnings which were made at Ann Arbor in Christian encounter and understanding will be fruitful to the ecumenical church for many years.

Youth Work Section —BOYD A. HUGHES
The United Christian Missionary Society

Above, a panel interprets the Ecumenical Youth Assembly to th national CYF Commission in its closing session. Members sho are (*back row, left to right*) John Garvey, Harold Johnson; *row*) Paul Crow; (*front row*) Ken Arnold, Linda Thyberg, Connie Ken Burton. Also participating on panel but not shown is Mark

Youth Assembly—

TEXT and PHOTO

I am Jeanine Witt of the Disciples!' That's what I said at the first of the assembly. Before the end of the week I was saying, 'I am Jeanine Witt!' The importance of our denominational dividing lines was fading into the background."

A high school delegate reported this experience at the Ecumenical Youth Assembly held this past summer at Ann Arbor, Michigan. Actually many delegates turned over their name tags, displaying only their name but not their communion.

With the adoption of the theme "Entrusted with the Message of Reconciliation" and the study of II Corinthians 5 and 6, the two thousand joined in study, worship, discussion, and informal encounter for the week. At the end, most seemed to concur with the speaker who indicated: "The disunity of the churches has almost utterly demobilized both the service of the churches to Christ and the mission of the church in the world."

The diary of the mind and spirit of a teen-age delegate of our communion might have entries like those in the following paragraphs. Quotations from several delegates are blended together.

. . At first we went into our small discussion groups ready to defend the beliefs of our own church. "I'm right, and you're wrong" was our attitude. We were all ready for anyone who liked to join in with us! But we soon saw that this was foolishness.

. . Others asked us what we believed. Some of us weren't too sure. Episcopalians and some of the other delegates gave their memorized answers to questions about the doctrines of their churches. They were amused when two Disciples disagreed on a point. Of course we were ignorant at home, too, but the bubble burst in this ecumenical atmosphere! Frustrated? Rather!

Had to Back Statement

. . The trouble was that when you made a statement you had to be able to back it up. There I was, stuck with just my faith—and that's all. I wasn't too sure about what I believed. So I would walk at night by myself and ask God what I believed and how I could express it to others.

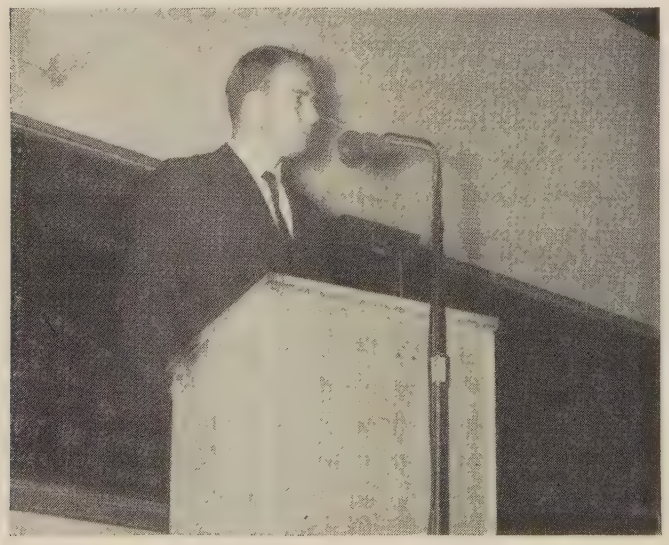
. . After we talked over the questions with other Disciples, read our Bibles some more and prayed, we answered their questions. Some of the Episcopalians were impressed to see that we were seeking for ourselves. They went out of their way to find what everyone else believed and to try to find a basis for uniting denominations.

. . In the Greek Orthodox worship service today I learned some new words—words not usually used by us.

. . Tonight as I listened to the songs in the musical *For Heaven's Sake* and howled, I knew I was laughing

*Miss Smoot is national director of youth work in the department of world outreach education of The United Christian Missionary Society.

Paul Crow, a past-president of the International CYF Commission, served as a speaker for the Commission sessions.



Joaquin Vargas of Puerto Rico, Christian education leader for many years among Christian Churches (Disciples of Christ) on the island, is seen here with four youth delegates he brought to the Ann Arbor Ecumenical Youth Assembly. These delegates made many significant contributions.

otential Pentecost

MARETA SMOOT*

at myself—at my own lack of sincerity in my religion.

. . Today I had a good talk with a Cumberland Presbyterian, but I only partly got what he believes. I'd like to read a book about his denomination.

. . Today one thing became clear to me. I have thought the church was mine and have been selfish about it. Now I am wondering how many of us really love Christ, the church, or the world.

. . We must know the reality of forgiveness before we issue the call to repentance—so someone said today. How can we ever reconcile the world to God if we cannot be reconciled to those nearest us!

All Are Loved by God

. . Reconciliation must be between races, too. A Negro boy sleeps on the upper deck just above me. We come in late from conversations and walks. Then we talk off and on during the rest of the night. I can say what I feel to him as if Jim had been in my family all my life! I told him I had no prejudice, but I felt he was trying to trap me into betraying some. I told him how a Negro boy had once given me blood for a transfusion—after a Cub Scout accident—even after he saw I was not inviting his friendship. Then I convinced Jim. Oh, it breaks me up to think how some people treat others as if they had no right even to exist! All races and cultures are loved by God.

. . Now we are getting so we can hear across denominational fences! We are ready to start digging—but no one knows where to get the spade!

. . Now when we are just ready to make something move the assembly is over and we go home! But perhaps it is just as well. Now the storm will break at home.

Delegates from Forty Countries

AMONG the 2,000 youth and adult leaders of youth meeting at NAEYA were delegates from forty foreign countries and from forty religious backgrounds. In numbers the Protestant Episcopal Church led, with 300 delegates. The Christian Churches (Disciples) followed, with more than 250 youth and their adult leaders, who were delegates to the International CYF Commission as well as to the assembly. Among the 250 were delegates from six foreign countries. Commission enriched the assembly and was enriched by it.

Youth Work Section —Charles C. Mills
The United Christian Missionary Society

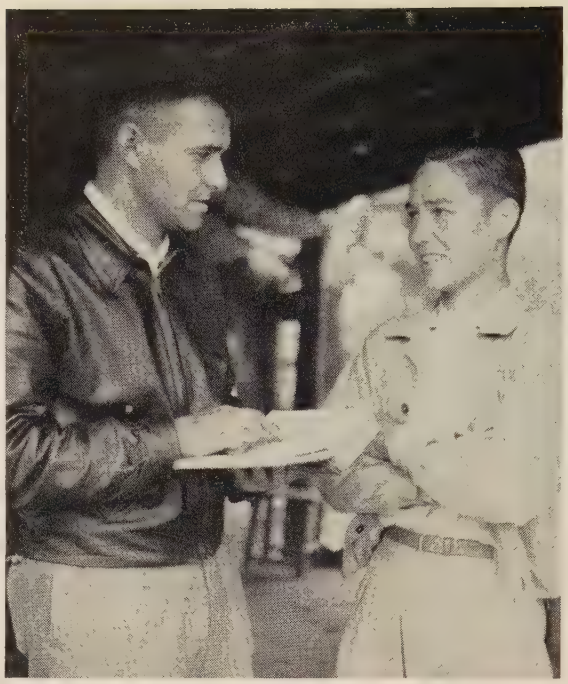
NAEYA spoke the language of youth so that they would listen and understand. Miss Iris Ferren of The United Christian Missionary Society commented on the approach: "High points in the program gave delegates no wonderful sense of soaring into the sublime. Rather, a sharp awareness of reality brought them to their knees. At a service of penitence, centered around the communion table, youth watched as a sketch of the face of Christ was deliberately cut into pieces and each piece carried away by a person representing a different religious group. At the musical *For Heaven's Sake* listeners applauded the rollicking numbers such as "Gimme God Blues" and "Use Me, Lord, but Not Yet." Then the impact of the words shocked them to repentence. Man has become his own God!"

Youth spoke freely and listened in 125 small groups and in challenging fireside talks. The leader of Bible study "with dazzling dexterity skipped from creation to automation and from Israelites to satellites."

So powerful was the total experience that delegates report it increases in meaning as they share it. It is an edifice too extensive to be viewed all at once. Taken home in the memory, it will yield new insights and inspiration as fresh experience throws light upon its multiple facets. One continuing message: Feel no easy optimism as to the attainment of unity. Another: Be prepared, as testing or even persecution may be your lot.

Mrs. Irineo (Gloria) Santos of the Philippines, Lien-Kun Cheng of Formosa, and Miss Naw Eh Wah of Burma were among those who provided enrichment at assembly sessions.

WORLD CALL



Pastor Angel Peiró, left, explains a passage in the Bible to Ramón Imfeld of General Vedia.

Two Floods in the Chaco

By LLOYD E. TATLOCK*

IN the northern part of Argentina and the southern part of Paraguay is an expansive section called the "Chaco." This sector is characterized by its lowlands, rivers and streams. Some of the largest rivers in South America flow through this area on their way to the sea and converge north of Buenos Aires to form the famous River Plate.

The Christian Churches of Argentina started evangelistic work in Resistencia, the capital of the Chaco, in 1943. Today a thriving and energetic congregation has its church building situated on the edge of the city's main shopping center. The congregation, led by its present pastor, Angel Peiró, has been responsible for the establishment of several preaching points.

The newest Disciple congregation in the Chaco has an interesting history. Two years ago several families in a rural area near a small town called General Vedia listened to the "Evangelical Hour" radio program being transmitted from Resistencia. This is the radio program sponsored by Argentine Disciple churches and directed by Mr. Peiró of the Resistencia church. Several families in the area of Vedia have battery-operated sets and listen to these programs, inviting their neighbors and relatives to listen with them.

Señor Antonio Imfeld, a father of eleven children, discussed these programs with his family and conducted Bible studies and prayer services in his humble home. His son, Ramón, later wrote to Mr. Peiró, inviting him to come and talk with the group that was being formed. As a result of Mr. Peiró's repeated trips and Christian messages, a group of thirty-nine adults and young persons were baptized, and thus a new congregation started.

AT the annual assembly in January of 1961, the new congregation was represented by Ramón Imfeld. Ramón is now studying in Resistencia and helping Mr. Peiró in his pastoral work. He is preparing himself for the day when he will be academically ready to enter Union Seminary in Buenos Aires. It is his desire to lead these people and others in the environs of General Vedia in churchmanship.

While I was visiting with the Peiró family in Resistencia, Ramón said that he was going to visit his family over the Easter weekend and conduct services. Immediately I asked him if I could make the trip with him and visit the congregation. His reply was, "Yes, if you will do us the favor of speaking for us."

THERE was one drawback to the proposed trip; the roads had been washed out by heavy floods, and travel over the one unpaved road by buses had been curtailed. But on Wednesday afternoon Ramón bought the bus tickets for us after learning that tractors were being employed to pull vehicles through the worst places and that the bus line thought that its two daily runs could get through.

Thursday morning we boarded the bus for the three-hour trip to General Vedia. The bus had thirty seats and sixty-six passengers. The busses are also employed to transport mail and light cargo. We were seated alongside a bag of onions that didn't make the trip any more comfortable.

As the bus passed over the road we found ourselves literally skating in places and saw a number of spots where the bulldozers had hurriedly built up the road by plowing the sides up higher and spilling the dirt onto the road bed, thus creating drainage areas alongside. With trucks weighted down for the city markets, the road took on an awesome aspect. Constantly we kept asking ourselves, "Will we make it?" and to our pleasant surprise we did.

Once in the town Ramón looked for a friend to take us out to his father's property. Having found two boys with a one-seated wagon heading our way, I climbed aboard, leaving Ramón behind to buy a few things for his younger brothers and sisters.

THE chapel that the congregation in Vedia has constructed lies about one hundred yards from the dirt road. It is made of adobe and straw. The timbers used for the beams and rafters were hewn out of trees on the Imfeld property. On each side there is a glassless window and the entrance is protected by a large overhang. Mr. Imfeld looked upon the structure with pride as he recalled how the members of the congregation had built it themselves and how they had come together so many afternoons and weekends to erect the church.

As in all the houses in this rural section, there is no floor covering of any type. The simplest chairs, benches and tables comprise the furnishings. Everything must be done by hand because there is no electricity to generate current for appliances or tools.

As I looked over the structure I, too, felt a sense of pride, for this was truly a church. I felt that these people were building something much more important than a mere building. They were building the Kingdom of God in this area.

If the floods were to destroy the building I knew that before too long another would soon take its place and the people would continue in their search for those abiding truths found only in the Christian message.

Mr. and Mrs. Imfeld invited me into their home which is on the property adjoining that of the church. We visited and chatted while waiting for Ramón to appear.

I was told that the Imfelds usually live on the other side of the road. But water was encircling their home, so they hurriedly built another "ranchito." Mrs. Imfeld prepared lunch over a

(*Continued on page* 46)

*Mr. Tatlock is a missionary in Argentina with The United Christian Missionary Society.

Fitting a skirt to the little girl is Deaconess Luisa Blanco de Trey, of the Redeemer's Church in Sanlucar, Spain. Standing are, left, Julian Perez, pastor of the church, and a church member. Nine boxes of clothing were delivered to the two Protestant churches, one in Jerez and one in the town of Sanlucar.

From People to People

American Servicemen Aid Needy of Spain And Demonstrate Their Nation's Concern

NEVER have I felt so rewarded as when I viewed, at first hand, the reaction of the Spanish people in Jerez and Sanlucar, Spain, when they were given a few of the 3,700 pounds of clothing we collected." This is the statement of Disciple Chaplain Lex L. Davis of U. S. Naval Mobile Construction Battalion Number Four, which is at present stationed at Rota, Spain.

"When they saw what was in their packages their faces lighted up; they laughed and almost danced with joy," said one Builder Second Class of MCB-Four.

Through a clothing collection and distribution, more than 1,000 people in the towns of Sanlucar and Jerez, Spain, felt the direct effect of President Kennedy's People to People Program.

The whole project began in Davisville, R. I., when Robert C. Engram, commanding officer of MCB-Four, directed the collection of more than 3,700 pounds of clothing with the assistance of the Quonset-Davisville Navy Wives Club, the Seabee Booster Club and the Quidnessett Baptist Church.

The clothing was crated and shipped in May, 1961, with the battalion's equipment to Rota, Spain, where MCB-Four is training and building projects at the Naval station. More than sixty-five boxes were used to sort and arrange the clothing in order. Each box was stenciled in Spanish: "The People of the United States Present Gifts of Clothing to the People of Spain."

Arrangements were made to distribute the clothing by two different sources.

Because Protestants are a minority among religious groups in Spain, the Quidnessett church made a special request that, if possible, a portion of the "People to People" clothing be given to a Protestant church. This request was fulfilled when MCB-Four's chaplain, Mr. Davis, delivered nine boxes of clothing to the Evangelical Church of the Saviour in Jerez and the Redeemer's Church in Sanlucar. Reverend Julian Perez, minister of both churches, assisted by Chaplain Davis, distributed the clothes to various of the churches' needy families.

THE greater majority of the clothing was presented to the Royalty, Infantes Don Alfonso and Doña Beatriz de Orleans y Borbon, who arranged the elaborate distribution of the clothing at the winter palace in Sanlucar. By assigning a number to each of the nine hundred and fifty-three packages of clothing, the Infante, as he is called, assured a fair distribution to those receiving the items.

On July 3, the commanding officer, with thirty-four officers and men from MCB-Four, greeted the Infante and the Infanta, who is the granddaughter of England's Queen Victoria. All gathered in the reception room of the historical palace and for the next two hours, MCB-Four personnel, representing the people of the United States, presented the clothing to the needy people of Sanlucar.

LADY Anderson, wife of the late Governor of Gibraltar, and lady in waiting to the Infanta, commented: "This is certainly a very personal way to let the people here know that this is coming directly from the people of your country." Several of the naval personnel from MCB-Four were amazed at the excited and happy reaction of the many people who received the clothing.

Protestants in Jerez and Sanlucar said special prayers for the Protestant congregation in America. And the hearts of all those who received clothing were warmed by the outreaching love of the American people through President Kennedy's People to People Program of assistance.

Officer of MCB-Four and Chaplain Lex L. Davis, right, inspect a box of used clothing. These clothes are part of the 3700 pounds that were distributed to needy Spaniards in the People to People Program.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College Greets 1,150 Students

CLASSES began in September at Atlantic Christian College, Wilson, N. C., for some 1,150 students. Of this number more than 300 were freshmen, the largest freshman enrollment in the history of the institution.

Several days of orientation were devoted to freshmen with various tests, consultations with deans and faculty advisors, and open house in the home of President and Mrs. Arthur D. Wenger. Convocation for the opening of the sixtieth session was addressed by President Wenger, with Dean Millard Burt, presiding, and Professors W. E. Tucker and Daniel Hensley, other participants.

Daniel J. Hensley, Jr., of Hurst, Tex., has assumed his position as dean of men and director of religious activities. He will also teach some courses in religion and philosophy.

Mr. Hensley has his A.B. degree from Texas Christian University, and his B.D. from Texas Christian's Brite College of the Bible. He just completed a five-year ministry at the Hurst Christian Church in the suburbs of Fort Worth before coming to Atlantic Christian.

Faculty Seminar at Bethany College

Stanley J. Idserda, director of Honors College and assistant to the Provost of Michigan State University, was the principal speaker for the annual faculty seminar held recently on the Bethany (W. Va.) College campus under the directorship of David F. Rose, dean of the faculty.

Dr. Idserda spoke on "Aims of a Liberal Arts Education" and participated in a panel discussion on the honors program. Dr. Idserda was appointed as the first director of the honors college when it was inaugurated at Michigan State University in 1956. Its purpose is to provide freedom, flexibility and special challenge for the university's superior students.

Miss Darlene Nicholson, director of teenage program for the YWCA of Fairmont, W. Va., for the past twelve years, has become assistant dean of women and instructor at Fairmont State College. At West Virginia University she is currently completing work on an M.S. degree in physical education.

Recognition for Trustee of Christian Theological Seminary

The J. Irwin Miller family and the Christian Foundation's outstanding contribution to Christian Theological Seminary in Indianapolis, Ind., have been recognized by one of the citations awarded annually by Marquis, Who's Who Incorporated, upon publication of its new *World Who's Who in Commerce and Industry*.

One substantial contribution was made toward the establishment of a new campus for the seminary. The other significant contribution is pledged annual support for the seminary's operating budget.

Dr. Miller, chairman of the board of the Cummins Engine Company, the Irwin Union Bank and Trust Company, and the Union Starch and Refining Company of Columbus, Ind., is now serving as president of the National Council of Churches of Christ. He is also serving as chairman of the board of trustees of CTS.

Dr. Miller is one of the Disciple delegates to the Third Assembly of the World Council of Churches to be held in New Delhi, India.

A convocation service marked the beginning of the fall semester Sept. 19 at Christian Theological Seminary. The address was given by Orville Wake, president of Lynchburg College, Lynchburg, Va.

Beauford A. Norris, president of CTS, presided over the convocation attended by friends and guests of more than 200 students who are working toward their graduate-professional degrees.

Following the convocation Dr. Wake was honored at a luncheon for faculty, staff and guests of the seminary.

Culver-Stockton College Looks at Enrollment and Housing

For the third year, enrollment figures at Culver-Stockton College, Canton, Mo., have set a new record. The total, not including Saturday and evening classes, is 634.

The continued increase in enrollment has again resulted in maximum use of college housing and classroom facilities. Three new residences were placed in use to house additional students this year, and men students are living in Canton homes.

The new men's residence to house 125, now under construction on the campus, will be ready for occupancy in the fall of 1962, improving the housing situation.

A large frame house of nine rooms, located on the campus, has been lifted from its foundation, turned around and moved to a new foundation across the campus street. It now becomes an addition to Clough Hall, home of Sigma Kappa Sorority. A new entrance connects the two buildings.

The former site of the house will be used later for the new chapel, one of five building projects of the development program.

New Accreditation For Hiram College

Hiram (Ohio) College has received national, full accreditation for the education of teachers at the elementary and secondary levels, and is among the first of the Ohio private liberal arts colleges to receive such accreditation.

This accreditation means that in addition to recognizing the quality of the education program at Hiram, students completing the teaching education program will receive standard teaching certificates in many other states.

President Smith Speaks

ALL of the institutions related to the Board of Higher Education report increased enrollments for the current year. This is good, but it raises many difficult problems. It now appears that the estimates made five years ago relative to college enrollments by 1970 may have been grossly in error. Instead of 6.5 million in college in that year, the number could well be some twelve million!

With the exception of finance, the most crucial problem this increase in enrollment presents is that of staff to do the teaching. There are evidences that the supply of prepared teachers will become progressively more limited.

Figures recently released by the National Education Association indicate that in 1954, 40.5 per cent of all college faculty had the doctor's degree, and only 10.4 per cent had less than a master's degree. However, of all new persons appointed to faculties in 1960, only 25.8 per cent had the doctor's degree, and 17.4 per cent did not yet possess the master's degree.

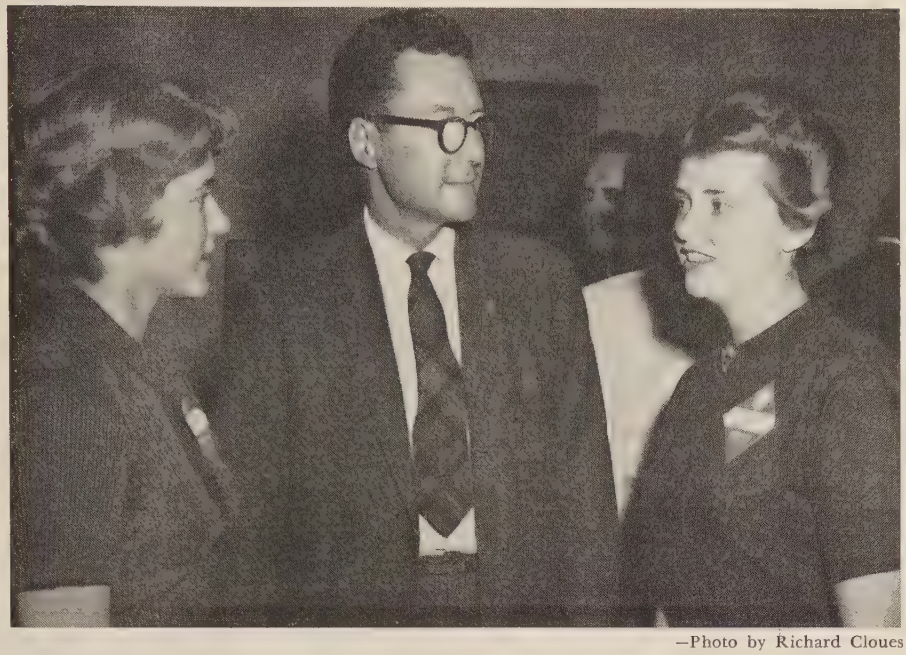
This is a trend that will not likely change soon. The number of persons receiving a doctor's degree has remained fairly static at 9,000 annually for the past several years. When it is considered that we need some 25,000 new teachers annually, even if all of these 9,000 were to enter the profession, there would still remain a large deficit. Fewer than 50 per cent of these new doctors, however, seek teaching appointments. Thus the situation is critical.

One interesting fact is that the private colleges appoint a larger percentage of doctors to their faculties than is the case among the tax-supported institutions. This is probably true because the tax-supported colleges and universities have more technical and professional schools, which are frequently manned by persons of long experience although they may lack advanced degrees.

It is gratifying to be able to report that thus far our colleges, in the main, have been able to maintain a much higher than national average of doctors on their faculties. It is doubtful that this can continue unless we can interest a much larger number of our church youth in college teaching, find the ways to make it possible for them to put in the years necessary for preparation, and unless we can discover the resources to compensate them reasonably once they are in the profession.

—HARLIE L. SMITH

New Dean of Faculty at Bethany



—Photo by Richard Cloues

David F. Ross, the new Dean of the Faculty at Bethany College, Bethany, West Virginia, greets two campus newcomers. They are Miss Anne West of Maplewood, New Jersey, and Miss Martha Smith of Westfield, New Jersey. Both young ladies are freshmen at Bethany, now beginning its one hundred and twenty-first academic year.

This achievement is the result of a year-long self-study by the Hiram faculty under the leadership of Edward Dyer, chairman of the division of education. A thorough study was made by the evaluation committee of the National Council for Accreditation of Teacher Education before granting this coveted recognition.

New Dormitories for Jarvis Christian College

A second step in the three-million-dollar development program at Jarvis Christian College, Hawkins, Tex., was taken in late July when construction began on two new dormitories, one for men and one for women students. The approximate cost will be $440,000, and it is hoped to have the much-needed housing facilities ready for occupancy before many months pass.

More than $100,000 has already been spent within the past two years in the construction and equipment of the John A. Aborne Health Center and the Barton Industries Building.

Phillips University Opens Doors to 1,000 Students

Phillips University, Enid, Okla., began its fifty-fifth academic year with more than one thousand full-time students enrolled. The majority of the students come from Oklahoma. Others come from Arkansas, Kansas, Colorado, Missouri, Texas, Wyoming and a large number from other lands.

Nine new faces are among the faculty and staff, with two others returning after leaves of absence for additional graduate work.

Work is progressing on the construction of the new wing to Earl Butts Dormitory. It is expected that it will be completed and furnished by early spring.

Scholarships Meet Needs At Transylvania College

Transylvania College, Lexington, Ky., has received a $10,000 bequest from the estate of the late Mrs. Georgie Sledd Wilson of Mt. Sterling for the establishment of a scholarship fund in memory of her husband, William Wesley Wilson.

As set forth in Mrs. Wilson's will, "Income from the fund will be awarded annually to a worthy student or students who meet the qualifications of the scholarship committee of Transylvania College."

Named scholarships such as the newly established "W. W. and Georgie Sledd Wilson Scholarship" are awarded to applicants whose high school records, college entrance examination board scores and personal character meet the high standards of the scholarship committee. These awards carry a minimum stipend of one hundred dollars a year and may include an additional amount relative to need.

Through its scholarship and aid program, Transylvania was able to award grants and scholarships to 178 students last year, involving an expenditure of over $72,000.

William Woods College Hears Kansas City Minister

Lawrence W. Bash, minister of the Country Club Christian Church, Kansas City, Mo., was speaker at the convocation which officially opened the ninety-second year at William Woods College, Fulton, Mo., on Sept. 11.

Other participants were R. B. Cutlip, president of the college, Newton B. Fowler, chaplain of the college, Mrs. Marie Noble Harner, teacher of voice, Eugene B. Addams, director of Jameson Conservatory of Music, and Judson White, dean.

From Egypt—a Story of Faith

By HELANA MIKHAIL*

A YOUNG girl of ten and her father, both good swimmers, were enjoying themselves in the Atlantic Ocean. They were so absorbed in their pleasure that they did not realize that the tide was taking them far out from the shore.

Then the father looked back. He was appalled at the distance they had come, and he feared that his daughter, though a good swimmer, would not be able to make it.

"Mary, I'm going to shore for help," he said to her. "If you get tired, turn on your back and float. You can float all day. I'll come back for you."

When the father reached shore, he immediately secured help, which set out at once in several rowboats to find the girl. Hundreds of people, hearing that a young child was in danger in the sea, lined the shore, looking out, trying to see her tiny body as it rose and fell on the waves. They watched in silence, hoping and fearing.

Four hours the rescuers strained at the oars. Four hours they searched the sea. Then they found her, far from shore, in her world of the green sea and the blue sky. She was calmly floating on her back, unafraid and waiting.

When the rescuers reached shore with her, they were greeted by cheers and tears of joy and relief by the crowd that had kept the vigil.

The girl was undisturbed. "My father said that he would come for me and that I could float all day," she said. "So I did. I knew that he would come."

Here is a fine faith, a child's faith in her father. She had no fear, though her danger was great. God has said to us, "Fear not." So why should we fear? He has all wisdom and power—greater than that of any earthly father.

*Miss Mikhail of Egypt has been a student at the African Writing Center, an ecumenical project at Kitwe, Northern Rhodesia, in which Disciples of Christ cooperate.

WORLD CALL

Christians in China

Hong Kong Leader Tells of Problems Faced By Believers in Witnessing Under Red Rule

By S. C. LEUNG

(EDITORIAL NOTE: *The following paragraphs are taken from a recent address by Dr. Leung, the chairman of the Hong Kong Christian Council.*)

THE constitution of the People's Republic of China provides freedom of worship in churches. This means that as long as you worship within the church building it is within the law, but no evangelistic work outside of the church building is allowed.

Preachers must be thoroughly indoctrinated; otherwise they will be removed. They are now preaching a mixture of politics and religion. Since adults are kept so busy that they have no time for themselves, and since children are required to participate in youth meetings of all sorts, church attendance has greatly dropped everywhere.

The number of churches in all large cities has been radically reduced. Shanghai used to have more than 220 churches, but at present only 36 of these are allowed to hold services. This number is liable to further reduction. There are only four churches left in Peking. Many pastors are now being trained in secular trades because they have lost their jobs in the churches.

ANY adult applying for baptism or church membership must be screened by the Religious Affairs Bureau on three scores; first, his political background; second, his political thinking; and third, his political behavior. Thus the church has lost the prerogative of admitting its own members. The church leaders who are allowed to remain must not only conform to the rigid requirements of the Communist regime but also tell lies to deceive any Western visitor who may be brought into touch with them. I consider this to be the worst form of religious persecution the church leaders in Red China have ever experienced.

Having said all these bad things about Red China, I would mention three good things.

First, Communist China really possesses a remarkable ability to organize.

Within only a few years the nation has succeeded in bringing under complete control 600 million people in an area larger than the United States and Canada combined. Its organizing power cannot be overlooked. However, we must ask what the mobilization of people is for. If it is for regimentation and enslavement, and if the power through mobilization is directed toward world domination, such a virtue becomes a curse to the people within the country and a menace to the outside world.

Second, Red China has succeeded in wiping out gangsterism which has been a black spot in Chinese history for centuries.

THIS in itself is an achievement. But when small gangsters—bad as they were—were eliminated, they were immediately replaced by the Communists, who turned out to be greater gangsters. The situation can be likened to the one revealed in the story of the devil-possessed person in Jesus' teaching. One unclean spirit has departed but other spirits more wicked have entered in.

Third, the Communist regime in China has brought some factors of development to the Chinese people.

Examples of progress are the erection of the Yangtze River bridge, the building of the Chungking-Chengtu railway, and the extension of the northwest railway from Paochi to Lanchow. If a foreign visitor goes to the northeast, to the area formerly known as Manchuria, he would be impressed by the great industrial developments in Mukden and Changchun. But in this connection credit should be given to the Japanese rather than to the Communists, for it was the former who put forth their utmost efforts in industrial development of Manchuria during the fifteen years of their occupancy of that area. Granting that there is some progress made here and there under the Communist regime, it should be pointed out that their achievements have often been exaggerated by writers on Red China.

WE must raise the fundamental question: To what ends are these material developments directed? If the living conditions of the people are not improved, and if human needs are not served then all the efforts will be in vain and the value lost. Worse still, if industrial developments are designed only to build up military strength dedicated to achieve world domination, it would be a real threat to world order and peace.

What of the future? I have no doubt that the Red regime in China will break under its own weight. For example, the commune system has proved to be a great failure. It might turn out to be a fatal error. I am sure that even if the Communists are fortunate enough to survive this time, they will continue to make other mad and fatal mistakes until the regime breaks up. "Whom the gods wish to destroy, they first make mad."

Shown at right is the Alumni Gate at Yenching University in Peking, China, a former private Christian college. This is one of the few photos to reach the United States since the Communists took over the school early in 1949. Yenching was combined with two other area institutions to form the present Communist-controlled institution operating on the three campuses.

—RNS Photo

Women and WORLD HIGHWAYS

Adventure Unlimited

By MARTHA WHITEHEAD FAW*

Is freedom without knowledge possible in today's world?

IN the strong belief that freedom must be buttressed by knowledge, Protestant and Orthodox church women in the United States are preparing for their annual observance of World Community Day, Friday, November 3. The building of a world at peace is strongly related to the critical educational needs of women and children in the developing countries.

"Freedom to Know," the World Community Day theme for 1961, highlights United Church Women's program of peace, education and action. On November 3, church women of the Christian Churches (Disciples of Christ) will be part of a nation-wide observance, giving expression to their belief that the mission of the church and world affairs are interdependent and interlocking in their concern for people of other lands.

PRIOR to World Community Day, discussion groups have been studying the educational needs of women in the Americas. In her book *Education, Women and the Churches,* written especially for this year's study, Mrs. Esther W. Hymer states: "Concern for education to equip Christians for changing situations in which they live is part of the opportunity and responsibility of the church. It is a responsibility and opportunity that is of particular interest if all are to be free to know."

Recently a report was released through the United Nations that gives cause for real concern. It indicates that the world is once again losing the battle against illiteracy. In 1951, 56 per cent of the adult population was literate, but only 48 per cent of the world's children were going to school. During the early years of the 1950's this proportion was slowly inching upward until it reached the mark of 55 per cent. Yet, in the last two years, in the face of a post-war population explosion at school age, the 55 per cent has begun to slide back again; and the United Nations suspects, from convincing statistics, that by 1962 the world's school enrollment will have fallen close to 53 per cent.

After a recent visit to Latin America, Ambassador Adlai Stevenson characterized that area as "full of peril, bright with hope." World Community Day will help to make hope a little brighter for each Latin American child who will receive a new school outfit and a bag of supplies with which to start to school. The number of children the Church World Service committees in Latin American countries will be able to touch will depend upon the work of members of United Church Women as they prepare for the November observance.

TO speed efforts in this direction, Church World Service with the help of church women in Chile has designed a school outfit and secured special suitable material from which it can be made. A package, with materials for a suit for a boy, a dress for a girl, and with undergarments for both, along with directions for sewing, can be secured for $2.50 from any Church World Service Center. Two school bags cut from matching material can be obtained for an additional 50 cents. In each bag a donor may place pads of paper, pencils, crayons, and blunt pointed scissors, items unavailable at rural schools and stores in the shack towns outside the cities of Latin America.

WORLD Community Day is sponsored annually by United Church Women, a general department of the National Council of Churches of Christ in the U.S.A., representing twelve million Protestant and Orthodox women in the United States. Mrs. Francis B. Sayre, Washington, D. C., is national chairman for the observance, and Mrs. Esther W. Hymer, New York City, is director.

The offering received on World Community Day will help train Latin American women in adult education, either in their own or other countries, and further United Church Women's International Relations program.

Workers will be provided for other newly-established programs planned by the churches as a more effective service in areas now lacking in educational opportunities. Of special concern are women who have not had any schooling, and the young women who left school at an early age.

The offering will make possible the continuation of the work being carried out in cooperation with the Ayuda Cristiana Evangelica in Santiago, Chile, where nutrition classes are being conducted in the churches for the women who live in the new housing developments or in the shack towns surrounding the city. Work is also being done in cooperation with the Union de Mujeres Evangelicas, the United Church Women of Chile, in their program to improve conditions.

EDUCATIONAL opportunities in Brazil are in a new area of UCW service this year. A social welfare project in the *favelas* outside of Rio de Janeiro, patterned after the successful Chile centers, will be undertaken in cooperation with Confederacas Evangelica Do Brasil. School supplies will be sent to northeast Brazil, where Edla Gabriel de Oliveria, a guest at the last National UCW Assembly in Denver, in 1958, is a teacher. She wrote on returning home, "I am glad that church women want to help in this area which is one of the most difficult and forgotten areas of our country. School facilities are quite inadequate, and we have very poor equipment and supplies for those in school, while thousands of children are not in school at all."

Latin America has before it a colossal educational undertaking, if it is to meet the needs of this new period of its history. The task includes providing opportunities for forty-four million illiterates and about fifteen million children of school age not in school. Primary schools are lacking, secondary education is insufficient, and out-of-school education for adults is lacking in the areas where there is the greatest need. It is this need which United Church Women will help meet on World Community Day. It is the call to adventure unlimited!

Our Apologies . . .

. . . to First Christian Church, Portland, Oregon, which was inadvertently omitted from the listing of Ten Per Cent Legion churches carried in the September issue of World Call. Portland First qualified for the Ten Per Cent Legion with 203 subscriptions, 13 per cent of its resident membership. The church should also have been listed in the program book of the International Convention of Christian Churches (Disciples of Christ) with the twenty-five churches having the highest number of subscriptions.

*Mrs. Faw was, until her resignation on November 1, the executive director of program coordination, the department of Christian Women's Fellowship, The United Christian Missionary Society.

Echoes— *from Everywhere*

Men's Work Executive Says Volunteers Important

AGAIN and again we have illustrations come to our attention of how much valuable work is being done in all areas of service in the church by men who volunteer their labors.

Many men who have matured and have followed one particular profession have expressed a desire to change their profession to something that would be more church-related. Many men who have retired from their regular places of employment are finding an opportunity to serve local churches during their retirement years.

We worry about having a seven or eight-per-cent unemployment in the business world. In many churches our unemployment percentage would be more nearly eighty percent. For this reason action projects are suggested as stimulators for men, keeping in mind that you can have projects in the church without the necessity of their being money projects.

—WILLIAM H. MCKINNEY

(The statement above is taken from a report by the executive secretary of the department of men's work of The United Christian Missionary Society at the National CMF Advisory Commission meeting at Salt Lake City, Utah, this past summer.)

Nurse Joins Staff at Hazel Green Academy

Miss Alice M. Clark, missionary nurse in India since 1928, has become a member of the staff of Hazel Green (Ky.) Academy. The academy, a home missions Christian service center of the Christian Churches, has not had a nurse for the past two years.

Miss Clark said that she hopes to be able to get out among the churches around Hazel Green in connection with this assignment in addition to being of service to the students of the academy.

Congolese Writes on Problems of the Church

(The following letter was received by Miss Ruth Musgrave, retired Disciple missionary to the Republic of the Congo. The letter was written by a Congolese church leader, Moise Bakalanjwa.)

Do you know that we Congolese Christians are in a great struggle?

Here in Congo we have not reached peace at all. We are constantly disturbed. This is because our leaders [in government] do not have a proper program.

Many church members have dropped out of church services, but we are diligent in hunting them to bring back to the church. Some are returning but others are still indifferent.

If The United Christian Missionary Society did not help us, we would be in distress. Please thank the Society for us.

In spite of the Society's help to us there are many indifferent Christians, and even some of the ministers have deserted the work because their salaries in the churches are too small. But some of the preachers are really dedicated.

Hong Kong Program Goes On Despite Many Difficulties

These past eighteen months have been tremendously exciting and filled with opportunities for service almost unbelievable. Our Church World Service program continues at full speed as we try to cope with the mounting needs.

The recent census revealed that there are now 3,100,000 in the colony as over against 600,000 only fifteen years ago. Of this number, two and one-half million live within twelve square miles.

Refugees continue to stream in at the rate of one hundred a day. Most of them are fleeing from hunger and from the pressures of the communes [in mainland China] which destroy normal family life. Counting the refugee influx and the normal birthrate increase, Hong Kong is now growing annually at the rate of 115,000. There are still 700,000 without permanent housing even though the government is relocating the refugees at the rate of 100,000 a year.

To find living space, mountains are dumped into the sea, and several large bays are being reclaimed. The government goes bravely ahead even though there is general belief that Hong Kong has no more than six to ten years to exist. The rumblings all around us in Laos, Vietnam, Korea and Indonesia make us very nervous, and one wonders when the dread day will come.

—ELBERT E. GATES, JR.
CWS representative, Hong Kong

Indiana Governor, Disciple, Sees Fear Claiming Many Persons

There are those among us today who preach the dangerous doctrine that any means are just and any are proper that are directed at those they suspect of being Communists. . . .

America must remain, as it is now, aware of the danger of communism as the major force today threatening the free world and the way of life Americans hold dear. . . .

[But] we cannot permit ourselves to become irrational zealots seeing our neighbors as Communists, treating differences of opinion as evidence of treason and conspiracy, and falling victim to fear, distrust and bigotry that is just as destructive to American freedom.

The sowing of hate, the spreading of distrust, or the setting of group against group within our community or state is also a denial of true freedom and does the very damage to our American way of life that the Communists, for all their efforts, have not been able to achieve.

—GOVERNOR MATTHEW E. WELSH
Indiana Governor

Church in Okinawa Holds Ground-breaking Ceremony

Takehito Sumida, second from right, building chairman of Jochi Church of the United Church of Christ in Okinawa, opens with prayer the ground-breaking ceremony held last May. For many years Jochi Church has held services in an old Quonset hut but now through a great effort on the part of its members and with the help of cooperating mission boards the church looks forward to a new building. The building will be unique in Okinawa, with an Oriental type of architecture and a choice location with a view of the famous Nakagusku Castle. Over a third of the total cost of the building program has been contributed by cooperating mission boards in the United States, including Methodists, United Church of Christ of the U.S.A. and Disciples of Christ. Leeds Gulick, at right, is the field representative of the Interboard Committee for Christian Work in Okinawa which is composed of these participating boards.

Missionary Worship Service

Theme: *Be Thou Our Guide*

December

FINAL emphasis for worship with the current mission study is "Lord, be Thou our Guide *as we rededicate ourselves.*"

Worship center: Place beautifully wrapped Christmas packages on table near a lighted candle.

Suggested order of service:

CALL TO WORSHIP: John 1:1-4, 14.

HYMN: No. 188, "Silent Night, Holy Night" from *Christian Worship: A Hymnal.*

SCRIPTURE: John 3:16 and Luke 2:12.

SOLO or to be read to music: No. 388, "O Love That Wilt Not Let Me Go," from *Christian Worship: A Hymnal.*

MEDITATIVE THOUGHTS

PRAYER OF CONSECRATION

OFFERING AND DEDICATION

BENEDICTION

Meditative Thoughts

I give Thee back the life I owe, that in Thine ocean depths its flow may richer, fuller be.

What an appropriate theme for our month of Christmas—love received . . . life given . . . life growing daily more deep-flowing, more out-reaching, more God-filled!

The words "I give" are sacred at this special season. Because it is Christmas it is time to give. The giving of gifts at Christmastime has been picked up by commercial concerns and the holiness of the season almost lost in the buying and selling of gifts. We need to remind ourselves that the gifts we give are hallowed because of the love which they represent, because, out of the fullness of his love, God gave his son that we might have life.

The Word became flesh; God's son came to redeem the world.

Peter Marshall described the babe in the manger in words something like this: "The beginning of Christianity; the second chance for the world; the hope for peace and the only way *to* peace."

Embodied in him were Light, Liberty and Life. It is his light which follows our way; it is in him that we are at liberty to move; and it is in him that we find life, abundant and eternal.

The little lad who made himself a boat, then lost it and had to buy it back from the storekeeper after it was found, was heard to say, "Now, little boat, you are twice mine. First I made you; now I've bought you."

God makes this claim on every part of his human creation. We are twice his. First he made us; then he bought us with a price. The Babe of Bethlehem, given in sacrificial death for mankind, was the price he paid.

We are profound debtors. We owe to him the best of us—our energies, our purposes, our aspirations; we owe it to him to invest those energies, purposes, aspirations, in the greatest cause of all—the bringing of the whole world to the Father through the Son, who is love personified. God gave his son for all men everywhere, but there are still some who have not heard of this great gift. Do we not owe it to him to tell others what we know? God so loved the world that he gave his only son that whoever believes in him might have life eternal.

It is this knowledge that invests our gift-giving with meaning. To this purpose—that others may know—we dedicate ourselves at this Christmas season.

This is our rededication, this is our joy: giving back to him the life we owe.

—MARGARET E. WICKSTROM

(Margaret E. Wickstrom is the wife of O. Clarence Wickstrom, minister of First Christian Church in Moberly, Missouri.)

In Memoriam

Abner Johnson, Feb. 28, Knoxville, Iowa. Missionary in Argentina from 1922 to 1925. Graduate of Drake University and served pastorates in Iowa before marrying Olive Adamson and entering missionary service. Poor health brought them home from Argentina in 1925.

Mrs. Roy (Myrtle A.) Adams, Aug. 4, Harrisburg, Ill. Faithful member of Christian Church and CWF. Local World Call secretary. Age 77.

Mrs. Charles (Martha Susan) Lacy, Aug. 12, Lamont, Okla. Faithful member of Christian Church. Loyal in her support of the missionary work, she had held leadership positions in the Ladies Aid and CWF. Past president of local United Church Women. She read and promoted WORLD CALL. Age 86.

Muslim Women Need the Church

Convert Sees Wide Open Evangelism Opportunity

EDITORIAL NOTE: *The following article was written by "A Former Muslim" and appeared in* African Features, *a publication of The African Writing Center in Kitwe, Northern Rhodesia, ecumenical project in which Disciples of Christ cooperate.*

SINCE my conversion from Islam to Christianity a year ago, one thought has possessed me: how to give my people a Christian testimony that works.

I know that Christianity has to be lived in order to make an impression on a Muslim environment. I know, also, that that task begins at home. For me, that means with my wife, who is still a Muslim.

Undoubtedly Muslim women envy the wife of a Christian convert, for she possesses through her husband's faith a guarantee against polygamy.

Suffer Injustice

I have an idea of how much a woman can suffer injustice in marriage. I saw a woman in prison for murder. She had killed her husband's new bride. Subsequently she lost her mind. Before that second disaster, she asked a Christian, "Would God approve what my husband did to me?"

The answer is "No."

My mother is the victim of polygamy in her old age. My father married three wives at various intervals, in addition to my mother. One of the three marriages ended in a divorce. The second wife of the three, a girl of fifteen, died. The third marriage, with a girl of sixteen, remains.

Deprived of Peace

My mother suffers terribly. She is deprived of the inner peace every old woman needs.

In Muslim society the woman is insecure. Polygamy is the most serious threat to her happiness.

There is a wide field for Christian evangelism among Muslim women in my part of the world. Christ is a champion of justice in their eyes.

We can use the peace and dignity that Christ brings to a Christian household, especially to the women of that household, as a starting point in bringing Muslim women to Him.

WORLD CALL

Adults and Mission

World Outreach— Concern of the Whole Church

By DARREL A. McGAVRAN

WHEN Paul in his first Corinthian letter compares the church to the human body, he points out that only as each part of the body does the work which it has been ordained to perform does the body work as a complete whole. In like manner, only as each department functions effectively in the task assigned to it can the local congregation perform the mission to which it has been called of God.

Yet in our effort to stress the efficiency of each of the parts, let us never lose sight of the fact that the parts of the body must operate as parts of a single whole if the body is to maintain a healthy and useful existence.

We speak of *worship, evangelism, stewardship, education* and *outreach* as though each were entirely separate, when in reality these functions within the mission of the church are all overlapping. The utmost cooperative effort is called for in the performance of their several roles. For that reason the department of world outreach of the Christian Churches of Southern California is recommending that those responsible for developing the missionary concerns of the congregation work closely with all other avenues of instruction, inspiration and promotion within the church.

The Parts Must Work Together

The world outreach department cooperates with other functional areas in the church. Consider the work of these areas as it relates to world outreach.

Worship

Through discovering the real meaning of worship one is led to understand the true mission of the church. This is as much a part of the missionary education of the congregation as is reading a unit of study or viewing a film or listening to a missionary.

Christian Education

Where can a line of demarcation be drawn between Christian education and missionary education? Is not the objective of all Christian education that church members should learn what is the mission of the church and be motivated to *live* and *be* such that the mission might be fulfilled? Whether the mission emphasis is made in the regular Sunday school lesson hour, the extended session, school of missions, released time, or daily vacation Bible school should be determined by the individual Christian education department; but the world outreach department should provide the tools, and to a certain extent leadership resources.

Editorial Note: *The Christian Churches of Southern California have been stressing the importance of a church-wide program of world outreach and the training for it on the district level. Darrel A. McGavran, who wrote this article, is chairman of the state's department of world outreach.*

Stewardship

An even closer relationship is being developed between the department of world outreach and stewardship as more responsibility for stewardship promotion comes to world outreach people.

State committees on budgets and promotional relations have been providing congregations with statistics as to per capita income, suggested goals for stewardship and missionary giving based on Decade of Decision goals set forth by Disciples of Christ for the '60's. Our own Southern California committee has been quite specific in suggesting stewardship and outreach goals and has endeavored to provide churches opportunity to make known their acceptance of these goals at area assemblies.

This not only calls for close cooperation between the world outreach departments and budget committee of a local congregation, but in some instances it has necessitated some real missionary education right in the stewardship department. Particularly if a building program is involved, the local congregation may be more intent on building a monument to its own pride and comfort than it is in supporting the manifold tasks of world mission. Yet in Southern California a half dozen or more churches have increased their giving to outreach causes while building new facilities for themselves. A decrease in giving to missions can be counteracted only by conducting a vigorous program of missionary stewardship while the building program is in progress.

Evangelism and Membership

A closer working relationship between the world outreach and the evangelism and membership departments has been necessitated in recent years, especially as the home mission concern of the church has been directed to matters of population explosion, mobile church membership, and work among minority groups. These departments call upon world outreach department members who have received training at missionary education conferences and who regularly read the current mission study material for help in keeping abreast of their mission to a changing century.

Property

Even the church's property committee can help in the work of missionary education by making available space and materials for adequate displays of books, pictures, maps and charts.

World Outreach on Three Levels

The local department is one of three interrelated levels. The chairmen of the local departments, together with the elected district chairman, comprise the district committee. In Southern California, district chairmen and others elected by the area convention make up the state world outreach department.

Members of the district committee should come together at least once or twice each year at functional committee institutes or retreats. The district functional committee institutes in Southern California serve as schools of instruction for chairmen and members of local departments to help them become oriented in their work.

Suggestions are provided as to how the departments should be organized. Instruction is offered in some of its activities, with particular emphasis on budget building and schools of missions. We recommend that the local group include in its membership an elder, representatives of the Christian education and stewardship departments, the CWF, the CMF, and the youth department. This year four major activities will be emphasized: schools of missions; special days, and Week of Compassion; use of missions literature and study material, including World Call and library support; promotion of realistic outreach stewardship and local budgets.

That these institutions are effective is reflected in the fact that in Southern California last year, of 113 cooperative congregations, 95 reported active outreach departments. More than 70 of the local chairmen participated in the institutes. In 64 churches the per capita giving to outreach causes was increased, and 51 churches increased the ratio of outreach to total budget.

Youth and the World Mission

International Affairs

JUNIORS and Seniors in high school and their adult counselors are eligible for the International Affairs Seminar for Youth, sponsored by The United Christian Missionary Society, and held in New York and Washington, April 1-6, 1962. In 1963 this seminar will be held March 24-29.

The purpose is to provide opportunity to meet leaders of the United Nations and of the U. S. government, to understand better the current issues in national and international life, and to analyze the opportunities for Christians to work for a better social order locally, nationally, and in the world as individuals, as members of a local church, and as a part of the district and state organizations.

Cost of the week is $89.50, plus some meals estimated at $14. If you live west of the Mississippi River, you'll receive $20 or more rebate from the travel pool. An optional beginning with lunch at Missions Building, Indianapolis, Friday, March 29, offers conversations with national leaders.

Apply to International Affairs Seminar for Youth, 222 So. Downey Ave., Indianapolis 7, Ind. Advance preparation facilitates a greater return from your seminar experiences. Apply soon. Deadline is February 15.

Youth Week

Traditionally celebrated during the week belonging both to January and February, youth week purposes to call special attention to the role of youth. The subject this year is the Christian's responsibility in boy-girl relations.

For planning packet send 75c with order to Office of P & D, National Council of Churches, Box 301, Madison Square Station, New York 10, N. Y., until January 1.

Summer Is Coming

Quickly the opportunities for next summer are snatched by youth keen on living on the edge of new Christian experiences. Work camps, community services, institutional services, working seminars, caravans, study seminars and individual services abroad for the summer or the year are listed in "Invest Your Summer." The 1962 issue will be available December 1. Include 25c a copy or $1 for five copies with your order to Invest Your Summer, 475 Riverside Dr., Rm. 753, New York 27, N. Y.

Mexican Mission Tour

Youth of grades eleven and up and their counselors are eligible for the annual mission tour, June 27-July 19, 1962, sponsored by The United Christian Missionary Society.

Tour members will become acquainted with the Mexican culture and see the church at work in this culture.

Starting from Missions Building, Indianapolis, the Christian Board of Publication, St. Louis, or San Antonio, the group of 20 will assemble to see the work of Mexican Christian Institute. During four days in Mexico City, the group will encounter government and church leaders, do sightseeing and shopping and will then spend two weeks with Disciple missionaries in Aguascalientes and San Luis Potosí.

Mexican Christian youth will join tour members in a work camp at the Mountain of Light farm for a week.

All expenses for the three weeks will total about $290. For an application blank write Charles C. Mills, 222 South Downey Ave., Indianapolis 7, Ind.

Youth Exchange

You can personalize your Christian concern for world understanding and outreach through the International Christian Youth Exchange (ICYE). ICYE enables a youth group to invite an overseas student to live with one of its families for a year, or to send one of its high school students in exchange.

Your church alone can participate or it may work with other churches, a school or other groups in the community. It is not possible to send an American abroad without receiving a foreign student in exchange. American students, ages 16-18, go abroad for their junior or senior year, or for the year following graduation, and attend secondary school overseas.

Foreign Students in U.S. Churches

Foreign students in America this year, their host families and churches: *Marieke Van Der Graaf,* with Mr. and Mrs. Maurice Atkins, Howland Community Church, Warren, Ohio; *Hartwig Gruber,* with Mr. and Mrs. Robert I. Cobb, University Church, Des Moines, Iowa; *Erdmuthe Frenkel,* with Mr. and Mrs. William Duty, Jr., First Church, Winchester, Ky.; *Dag Gunnar Abrahamsson,* with Mr. and Mrs. Harold A. Edlund of Prairie Village, Kans., Country Club Church, Kansas City, Mo.; *Elisabeth Edfors,* with Mr. and Mrs. A. Conrad Gerrish, Westchester Church, Los Angeles, Cal.

Hartlieb Dausend, with Mr. and Mrs. Lowell M. Halterman, First Church, Coggon, Iowa; *Anita Landstrom,* with Mr. and Mrs. John Sage, First Church, Rensselaer, Ind.; *Hendrik Aertsen,* with Mr. and Mrs. Rome Osborn, First Church, Danville, Ind.; *Barbara Worner,* with Mr. and Mrs. John M. Penrod, Central Church, Wichita, Kans.; *Kettil Skarby,* with Dr. and Mrs. Joseph Smelser, First Church, Topeka, Kansas; *Christiane Ziehms,* with Mr. and Mrs. James E. Thomas, Community Church, North Canton, Ohio; *Jens Giffhorn,* with Mr. and Mrs. James M. Warren, Central Church, Marion, Ohio.

Financially, the American group receiving a foreign student pays $400 and provides a home and allowance for personal necessities. The group that both sends a youth abroad and receives a foreign student pays $1,300.

Interested groups write Mrs. Ruth Milner, 222 So. Downey Ave., Indianapolis 7, Ind. —Charles C. Mills

Christian youth from the States and Puerto Rico painted the Las Palmas church near San Juan during the 1961 annual youth mission tour sponsored by The United Christian Missionary Society.

—Photo by C. Mills

The Magic Secret

A Children's Story

By NEAL NEITZEL

THE magical change puzzled the other children at school. For so long Jerry had been a cross, scowling boy who never had any friends. Then, suddenly, Jerry no longer scowled or complained!

"Good morning!" Jerry always said, smiling happily. "What a beautiful day this is!" Then, if there were blackboards to erase or other work to be done in the schoolroom, Jerry cheerfully did the work.

During play periods, when the boys and girls stood out on the school playground wondering what games to play, Jerry would grin at his friends. "Let's play a game of tag!" Jerry might say. Or, "Let's take turns swinging in the swings and sliding down the slide!"

Soon, every boy and girl at school was Jerry's friend.

One afternoon, Paul, one of the younger boys at school, raced along the sidewalk after Jerry as Jerry walked toward home.

Paul was much like Jerry used to be. Instead of smiling, Paul usually frowned. Instead of joining in the games, Paul leaned against the school building, scowling at the other children.

"I want to know the magic secret!" Paul said, running along the sidewalk until he had caught up with Jerry.

Jerry grinned. "What secret?" he asked.

"You know, the magic secret of being happy and having friends," Paul said crossly. "Tell me!"

Jerry looked at the younger boy. "Are you happy when it is a holiday?" he asked.

Paul nodded his head. "Yes, everyone likes a holiday," Paul replied, walking beside Jerry along the sunny sidewalk. "But what does that have to do with the magic secret?"

"At Sunday school one time, the Sunday before Thanksgiving," Jerry said, "the lesson was about how much all of us have to be thankful for every day of the year."

Paul was listening eagerly. "Yes, I guess that we do have much to be grateful to God for," Paul said slowly. "But what is the magic secret?"

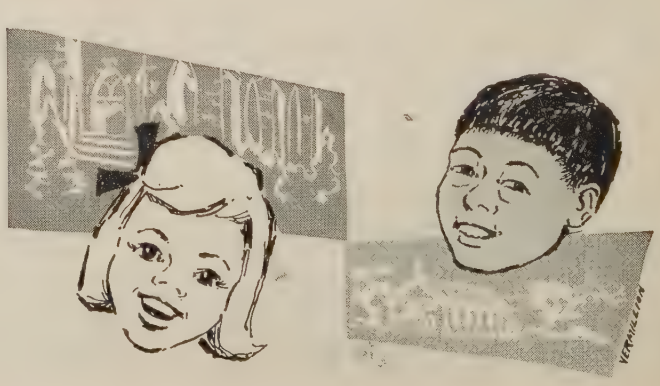
"The magic secret is thinking of every day as a holiday," Jerry said seriously. "When I wake up in the morning, even if it is raining and I would rather sleep than go to school, I think about how the rain will make the plants in my garden grow. I think about how much fun it will be to sail boats in the puddles in the backyard—after the rain stops."

Paul's blue eyes were still puzzled. "You mean every day is like Thanksgiving?" Paul asked.

The boys stood in front of the house where Jerry lived. Jerry nodded. "Yes, we can be thankful every day of the year. All we have to do is think about our many fine toys and clothes, and the food we have to eat, and about how wonderful our mothers and fathers are. Why, you have to be happy and friendly when you think about how good life is!"

Paul smiled, his blue eyes glowing. "Now I know the secret," he said happily. "What a fine idea that is! Thank you, Jerry! I am going to have the secret work for me as it does for you. Every day *is* a special day!"

Jerry watched the younger boy hurry away toward home. Then he went into his house to help mother finish cleaning. After that there was the table to be set for the evening meal and that job had to be done exactly right. After all, it *was* a special day. Just like every day was!



WORLD CALL NEWS ROOM

Many Disciples to Attend World Council Assembly

A NUMBER of Disciples of Christ, in addition to those officially elected as delegates, will attend the Third Assembly of the World Council of Churches in New Delhi, India, in November.

Information released by the Council on Christian Unity in Indianapolis indicates that the following persons will attend:

Dr. and Mrs. Jesse M. Bader, Mrs. George G. Beazley, Jr., Mrs. W. B. Blakemore, Chaplain Ormond S. Brown, Mrs. George Walker Buckner, William Daniels, Mrs. A. Dale Fiers, Mrs. James Gray, Miss Lucy Griffith, Mrs. Charles O. Goodwin, A. L. Haddon, Ray L. Henthorne, Laurence V. Kirkpatrick, Miss Joan Ledger, Oliver W. McCully, Mrs. Irwin Miller, Mrs. Albert Pennybacker, Mrs. Roy G. Ross, Dr. and Mrs. Walter Sikes, H. C. Shorrock, Howard E. Short, Mrs. Virgil A. Sly, Mr. and Mrs. R. G. Storey, Mrs. W. G. West, E. Lyall Williams, and James Wright. Other Disciples who attend will be listed in a later issue of World Call.

E. G. Luna Honored

E. G. Luna, director of Mexican Christian Institute in San Antonio, Tex., has accepted a volunteer leadership position of importance to the city of San Antonio and the surrounding county—chairmanship of the Bexar County Hospital District.

While continuing his regular duties at MCI—a home missions Christian service center of Disciples of Christ—Mr. Luna will direct the work of a committee which has three immediate projects. These are the planning of a $3-million improvement at the old hospital, the planning of a new $5-million hospital for the Southwest School of Medicine, and the conversion of a 105-bed sanatorium into a hospital for the aging.

To WCC Post

Miss Rosemary Roberts, daughter of Dr. and Mrs. Carroll Roberts of Eugene, Ore., has begun her work in Geneva at the office of the department of interchurch aid and service to refugees of the World Council of Churches. Miss Roberts will be the special assistant to the director in the office which deals with ecumenical scholarships. Dr. Roberts, her father, is field representative of Northwest Christian College. He is a past vice-president of the International Convention of Christian Churches (Disciples of Christ) and served on the board of managers of The United Christian Missionary Society.

South African Worker

Services in Christian education in South Africa have been expanded with the recent employment of a part-time person to work through the Johannesburg office of the United Society. The new person is H. S. S. Ramaila of Johannesburg, who has served on the staff of the African languages department of the University of Witwatersrand. The position is that of part-time field officer for the Christian Education Movement (CEM) in South Africa. CEM provides special Christian guidance to teachers in the secular schools in South Africa.

Marriages

On Sept. 9, Miss Duryea Hazellanne Dickson became the bride of Louis Marshall Callaway, Jr., at University Park Christian Church in Indianapolis. The bride is the daughter of Dr. and Mrs. Emmett Dickson. Dr. Dickson is executive secretary of the National Christian Missionary Convention.

On Sept. 8, Miss Janice Bradshaw was married to Wilson Harrison of Richmond, Va. Performing the ceremony in Indianapolis was the bride's father, J. Clinton Bradshaw, executive secretary of the department of church development of the United Society.

Births

A son, James Dale, was born on Sept. 7 to Mr. and Mrs. James C. Suggs. Mr. Suggs is director of the Office of Interpretation of the International Convention of Christian Churches, Indianapolis.

Twin sons were born to the Richard L. Carlsons, missionaries with the United Society in Thailand, on July 15.

New Assignment

Mr. and Mrs. Joseph Whitmer, missionaries in Congo and Jamaica for several years, are now in Murray, Ky. Mr. Whitmer is serving as area pastor for the western portion of Kentucky and also as the campus minister at Murray State Teachers College.

Missionary Register

Arriving from the field:

Mr. and Mrs. William E. David, missionaries in Argentina, are in the U. S. on medical furlough.

Departing for the field:

Mr. and Mrs. R. Q. Adams (*Paraguay*); Mr. and Mrs. Norwood B. Tye (*Philippines*).

Also, the following *Congo* missionaries: Dr. Robert C. Bowers; Dr. and Mrs. Gene Johnson; Mrs. Barbara Farmer and daughters; Dr. and Mrs. Harrison Goodall and children (*study in Belgium*); Mr. and Mrs. Ralph Tillery; Dr. and Mrs. Keene Watson; Dr. and Mrs. Clifford Weare; and Mr. and Mrs. Claylon Weeks.

Mr. and Mrs. Robert Allen, new missionaries to *India*, were still in the United States in early October, awaiting visa clearance.

Services Held

Funeral services were held in Flora, Ind., on Sept. 6 for Mrs. George Snipes, mother of Mrs. Freeman Redding, missionary in Jamaica.

Tougaloo Graduate

Robert Walker Harrison, III, a 1961 graduate of Tougaloo (Miss.) Southern Christian College, has been granted a four-year scholarship to study at the Northwestern University Medical School in Evanston, Ill. The award was made by the National Medical Fellowships, Inc., of Chicago, a non-profit organization which provides assistance to Negroes for education in medicine. Tougaloo College is affiliated with the Congregational Christian Churches and the Christian Churches (Disciples of Christ).

Church Extension Helps Plan State Prayer Room

Plans for the development of a Prayer Room in the Indiana State Capitol are discussed by Governor Matthew Welsh, seated, a Disciple layman, and E. Roger Frey, left, and Rollin V. Mosher, members of the architectural department of the Board of Church Extension of Disciples of Christ. At the right is Grover T. Hartman, executive secretary of the Indiana Council of Churches. Church Extension has been called upon to help draw plans for the proposed new Prayer Room.

—Church Extension Photo

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Book Chat

(*Continued from page* 20)

their present problems and attitudes. What do the Muslims and the Buddhists and the Hindus really think of Christianity? How do they react to the Christian message? We know something of the problems of Christianity in the modern world, but what are the problems of these other faiths? Bishop Neill writes with wisdom, out of much experience in contact with other faiths.

J. B. PHILLIPS, translator of the New Testament and prolific author of books of religious significance, has a short, popularly written volume titled *Your God Is Too Small*. He separates his material in two divisions: first, destructive ideas of God, and second, constructive ideas of God. Among the destructive ideas are the "resident policeman," the "grand old man," the "managing director," and ten other inadequate but widely held ideas. The constructive ideas of God are revealed in a simple examination of the Incarnation, though the word *incarnation* is not used. This book, so simply written, so vigorously challenging, is good for the layman as well as the preacher and should be a part of every church library.

Books Mentioned in Book Chat

PLAIN MR. KNOX, by Elizabeth Whitley. Richmond, Va. John Knox Press. 223 pp. Price, $3.00.

ANSWER TO CONFORMITY, by Perry Epler Gresham. St. Louis, Mo. The Bethany Press. 191 pp. Price, $3.50.

THE ECUMENICAL MOVEMENT, by Norman Goodall. New York. Oxford University Press. Price, $4.50.

CHRISTIAN FAITH AND OTHER FAITHS, by Stephen Neill. New York. Oxford University Press. 241 pp. Price, $4.25.

YOUR GOD IS TOO SMALL, by J. B. Phillips. New York. The Macmillan Company. 140 pp. Price, $2.00.

Book of the Month

MARICA OF PARAGUAY, by Marjorie Spice. St. Louis. The Bethany Press. Price, $2.50.

The Christian Literature Commission recommends for November reading the book *Marica of Paraguay*, by Mrs. Byron Spice, missionary in Mexico with The United Christian Missionary Society. Reviewing the book is Mrs. Donald Remer, lay leader of First Christian Church in Sedalia, Missouri. Mrs. Remer writes:

"Marica, our thin dark-skinned neighbor in Paraguay, with her dark, serious eyes and proud ways, knew all the hardships, privation and sorrows of her country.

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"The verse from Isaiah comes to mind—'A little child shall lead them.' Here again, the most unlikely one, a small child, leads others to see more clearly the love of God."

LIFE PICTORIAL ATLAS OF THE WORLD, by the editors of *Life* and Rand McNally. Chicago. Rand McNally & Company. Prices,

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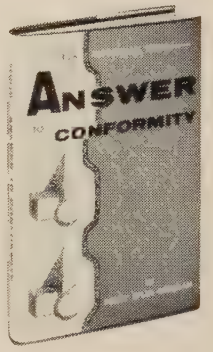

This author gives a thought-provoking and eloquent answer to our society's relentless trend toward conformity. 10A394 $3.50

LIGHT FOR DARK DAYS by J. Clyde Wheeler

This new book of short inspirational messages on a wide variety of problems experienced by everyone, is the kind you can pick up any time of the day, read a page or two, and continue with renewed spiritual strength and vigor. 10L467 $1.95

ROADSIDE TABLES by Alberta Lunger

Ten moving prayer studies on the theme of tables, or spiritual refreshment areas along life's journey. 10R373 $2.45

FOR BETTER CHURCH MEMBERS by Eugene May

Written especially for the new church member, this book is both a spiritual and practical guide for the new Christian. 10F468 $1.50

THAT GOD IS LOVE by Mildred Mabry

These are fictionalized accounts of real incidents involving some unusual Christians from around the world. Especially suited for women's missionary study groups. 10T650 $1.25

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50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The prophesies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
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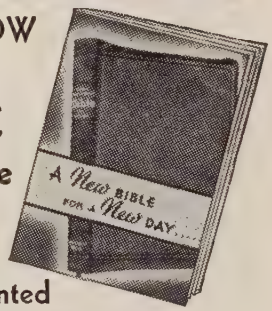

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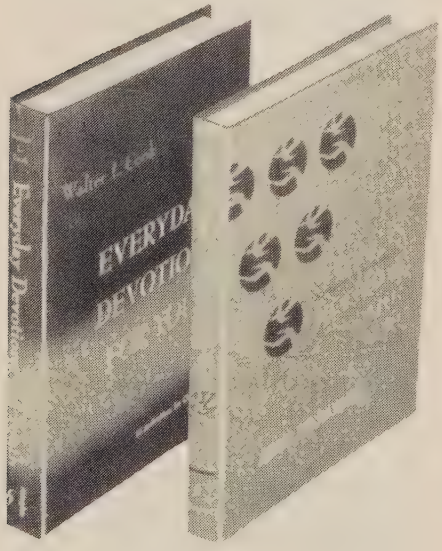

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HAD YOU BEEN BORN IN ANOTHER FAITH, by Marcus Bach. Englewood Cliffs, N. J. Prentice-Hall, Inc. Price, $3.95.

Marcus Bach, professor at the University of Iowa's School of Religion, has added still another book to his long list of writings on contemporary religious movements. Here he deals in an interesting and simple style with eight major world religions. Readers are invited "To Stand Where Others Stand" in looking at the beliefs and practices of these faithful.

Publications Received

WHAT YOUTH ARE THINKING, by W. Gordon Smedsrud. Minneapolis. Augsburg Publishing House. Paper, 50c; 12 for $5.00.

SEX GUIDANCE FOR YOUR CHILD, a Parent Handbook edited by Helen I. Driver. Madison, Wis. Monona Publications. $2.00.

GRACE AND PERSONALITY, by John Oman. New York. Association Press. Paper, $1.50.

THE MODERN READER'S BIBLE ATLAS, by H. H. Rowley. New York. Association Press. Paper, $1.50.

THE NEW ESSENCE OF CHRISTIANITY, by William Hamilton. New York. Association Press. $3.00.

WORSHIP IN THE WORLD'S RELIGIONS, by Geoffrey Parrinder. New York. Association Press. $3.75.

CHRIST AND SELFHOOD, by Wayne E. Oates. New York. Association Press. $4.50.

IN PRAISE OF GRATITUDE, by Robert Raynolds. New York. Harper & Brothers. $3.50.

THE VOICE OF STRANGERS, by Bob Duncan. A novel of a dedicated man. New York. Doubleday & Co. $4.50.

THE LOSS OF UNITY, by Hoffman Nickerson. New York. Doubleday & Co. $4.95.

CHRISTIAN BELIEF AND SCIENCE, by Robert E. D. Clark. Philadelphia. Muhlenberg Press. $2.25.

CREATION AND LAW, by Gustaf Wingren. Philadelphia. Muhlenberg Press. $4.00.

(*Continued on page* 46)

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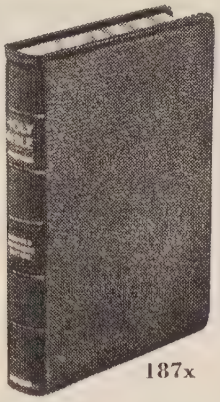

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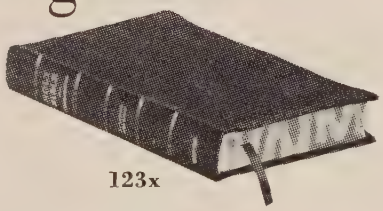

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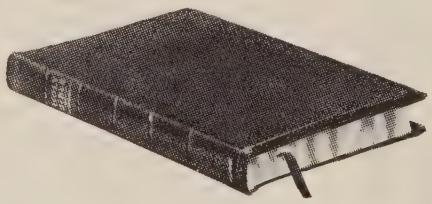

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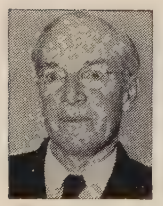

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APPLICATION FOR 924 1161

Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... *Signed:* X .....

GEN. APP. 1010-4

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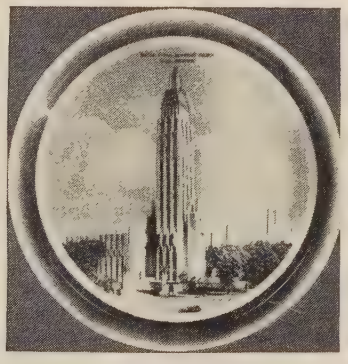

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TEN TORCHBEARERS, by Dorothy Heiderstadt. New York. Thomas Nelson and Sons. $2.95.

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TEEN-AGE CHRISTMAS. A group of teen-agers are working at the church to put together a large outdoor nativity scene. Some of them are not happy in their work and reveal how they are caught up in a mad rush of pressures in the commercialization of the Christmas season. When two children come around asking a lot of questions about the scene, the young people push them aside without answering their questions. Later the scene is wrecked by snowballs which are thrown by these children. The teen-agers learn a lesson about the true meaning of Christmas as they seek to tell the story of Christmas to these children who have damaged the work which they have done. The film can be used with young people to help them discover for themselves the real meaning of Christmas and to encourage them to develop projects in their community which will help to bring to a better realization the spirit of Christmas in the neighborhood. (30 min.; rental during December—color, $22.50; B&W, $13.50. Other times of the year—color, $15.00; B&W, $9.00)

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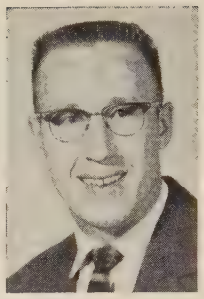
Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.



Mr. Bradford

Mr. Cole

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FOUR more congregations have enrolled in the World Call *Every Home Plan.* They are as follows:

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PENNSBORO CHRISTIAN CHURCH, Greenfield, Missouri, *H. E. Schuler,* minister at time of enrollment in *EHP.*

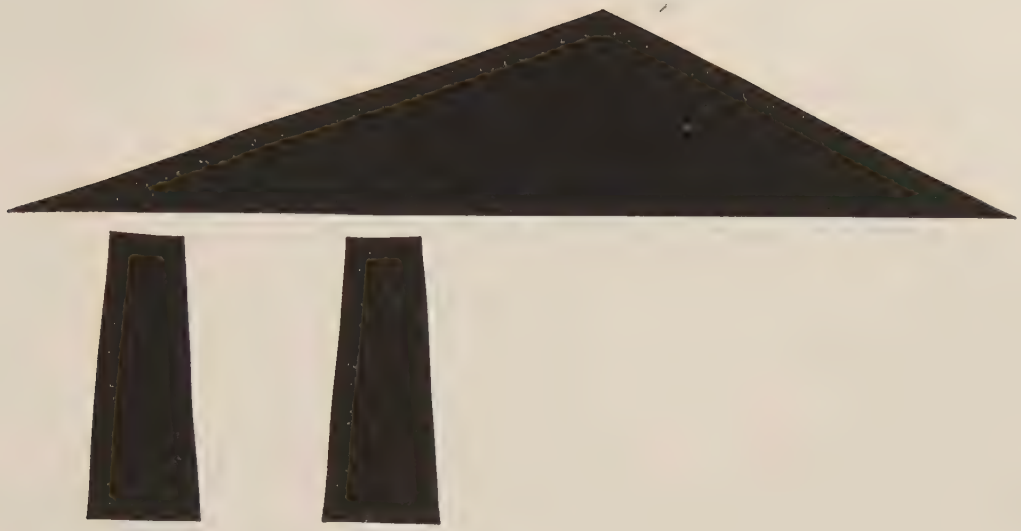
Congregations enter the *Every Home Plan* by sending WORLD CALL to the homes of contributing members. Information is available from the World Call office, 222 South Downey Avenue, Indianapolis 7, Indiana.

Two Floods in the Chaco

(*Continued from page* 28)

wood fire outside because their dwelling was a simple one-room affair. But she cooked some of the best rice and chicken I have ever eaten. Before we ate, Ramón took out an old copy of a devotional written in Spanish and led us in a meditation. Beside the devotional booklet, about the only other printed matter I saw was the Bible.

When Mr. Peiró announced my ar-



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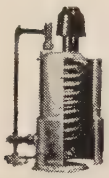

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rival by radio, he said that the church would have a worship service Thursday afternoon at five o'clock. In the congregation are several families who posess battery-operated radios, and they in turn advise the others of announced arrivals or special services. There are no telephones in the area. The radio is their only contact with the outside world.

By five o'clock several horse-drawn wagons loaded with women and children had arrived, preceded by a dozen or so men and young men on horseback. Some of the families in the wagons had come from distances of three miles or more.

After the preaching service Ramón conducted a communion service and then we had a prayer session. The latter part of the service was carried on by the wavering light from a kerosene lantern.

Wouldn't Seem Long

About eight o'clock the people began to disperse and started out for their homes. I asked several of them how long it would take in their wagons and they said an hour or so. The trip wouldn't seem long for they had been with Christian friends and had shared moments of worship that would be a lasting source of comfort and of guidance.

That night we retired early because the next morning we had to leave at four o'clock by horseback in the dark to arrive in the town to catch the bus going through to Resistencia.

At three-thirty we were stirring around the fire, boiling water to make coffee while the brother saddled up the horses.

Felt This Was God's Work

After bidding goodbye to this most hospitable family, we started out guided by the light of the moon. Riding down the road with the moon shining brightly over my shoulder, I felt confident that this was God's work and these were his people. A pleasant feeling that I had never experienced before gripped me as we plodded along the dirt road. In spite of threatening high waters and the loss of a year's cotton crop, these people were radiantly happy in having found the living Christ.

While we were waiting for the bus in the town, Victorino Imfeld told me that they eventually plan to have a chapel in town and conduct services for the townspeople. The congregation is already concerned with reaching others and is anxious to cary out the Great Commission. In doing so there will be another type of flood in the Chaco—a flood of God's blessings.

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Keeping His Vow

By BLAISE LEVAI*

THIS is the story of a man who went half way around the world to keep a vow. His name? It doesn't really matter. People call him "Barbarossa" because of a flaming red beard and a head as bald as an egg.

During the last war, in the midst of heavy artillery fire, this Barbarossa from England vowed that, if God spared his life, he would return some day to India to work among the Muslims, whom he had grown to admire for their stubborn will.

Barbarossa took up residence in the midst of a strict orthodox group of Muslims. He tried as far as he could to dress as they did and eat their food. Each day he visited their part of town and spoke in the busy market place. One day an angry shop keeper spat in his face and called him a "heathen pig." Barbarossa wiped his face, smiled and quietly walked away.

Day after day Barbarossa continued to go about these people, distributing Bibles and tracts wherever he could. Eventually the Muslim priests in the vicinity protested to the authorities. They charged that this intruder was a public nuisance who was turning Muslims away from the Prophet Mohammed to the Prophet Jesus. The people now began to jeer and interrupt Barbarossa when he tried to speak in the center of the crowded bazaar. So, lifting a hand, he cried: "Please hear me just once more! Then I shall leave."

Pulled Off Turban

As he stood there in the middle of the square he suddenly pulled off his turban. The blazing sun seemed to reflect its rays from his bald head.

"Look," he continued, rubbing his smooth head, "God has given me a natural bald head, but your priests must shave their heads. Neither has Allah given them natural red beards; they must dye their beards. But see what a thick red beard God has given to me! Although I am no longer permitted to speak to you here in the market place, be assured that I shall remember you and continue to pray for you, commending you to the great Prophet Jesus, who can enable you to love as victoriously as he loved. If you need me in any way, come to me. You know where I live."

By this time the crowd started to laugh. But there was one in that crowd who was strangely moved. It was the man who had spat in Barbarossa's face. Late that night he went to Barbarossa's room and apologized.

"Now," said the Muslim, "I am ready to know more about the Prophet Jesus, who can make love possible. Somehow I always felt that people wrote about love in books because that is the only place it can exist."

So among that fanatical Muslim community one person accepted the Master. It was only one; but praise God, it was one.

The last time Barbarossa was seen, he was making his way toward the border of Kashmir, intent on keeping his vow.

*Mr. Levai is on the staff of the American Bible Society, New York.

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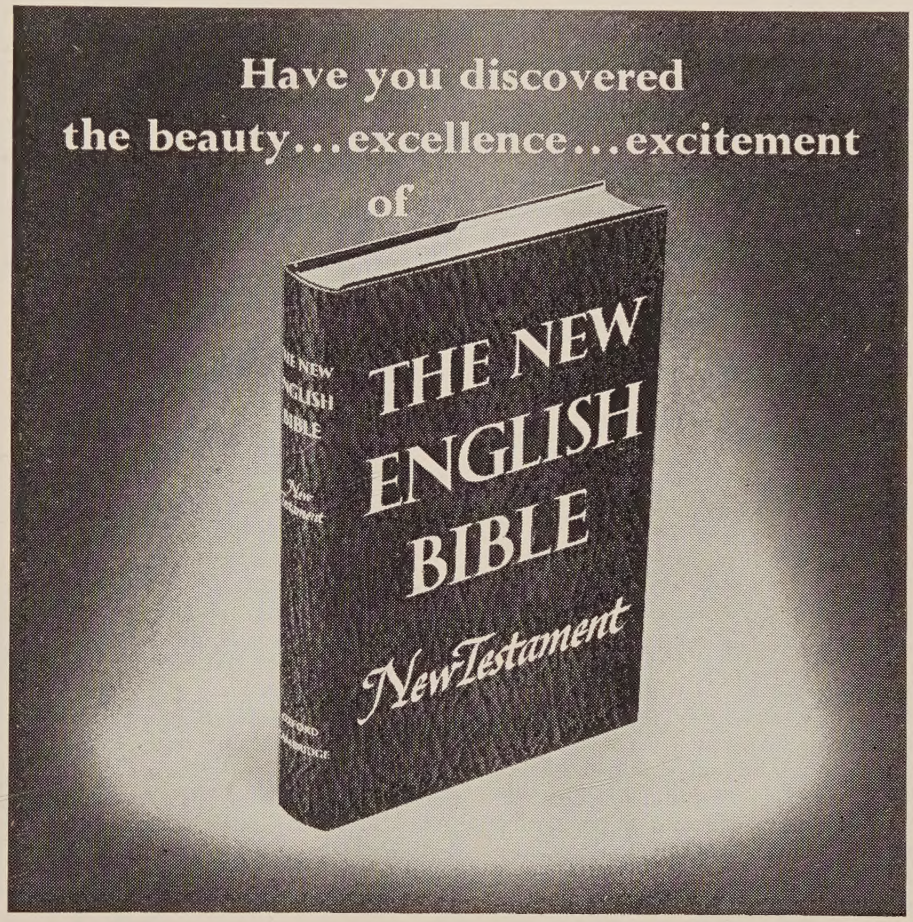

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Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

BENEVOLENCE will be featured in the December issue of WORLD CALL. One article will use old and new photos to point out contrasts between the care of children and the aging seventy-five years ago and today through the National Benevolent Association. Also, a special feature in December will introduce through photos the new mission study theme on Latin America.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes, July 1, 1961 to August 31, 1961, Compared with July 1, 1960 to August 31, 1960

	Undesignated and Specific Gifts[1]		Designated and Capital Gifts[2]	
	1960-61	1961-62	1960-61	1961-62
Church and Sunday School	$241,888.57	$292,021.92	$39,781.87	$70,186.59
Christian Women's Fellowship	56,585.38	60,147.58	3,049.27	4,173.88
Guilds	3,161.13	1,731.56	521.50	93.55
Youth Groups	11,546.04	11,792.62	1,029.33	644.63
Children	**	**		
Individuals	1,632.89	1,655.50	4,203.24	4,196.35
Blessing Boxes	2,453.52	4,752.43		
Grand Totals	$317,267.53	$372,101.61	$48,585.21	$79,295.00
CWF and Guild Totals	$ 62,200.03*	$ 66,631.57*	$ 3,570.77	$ 4,267.43
Less for Non U. P. Causes in S. Calif.		−3,819.10		−806.76 Cap.
		$368,282.51		$78,488.24

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $51,014.98—16.079%
Gains in designated and capital gifts $29,903.03—61.546%
*Includes Blessing Box offerings
**Included in Church and Sunday School

Last Column

Help for the Aging

CHURCHES must help older persons face the limitations of age and guide them in using their remaining years creatively, according to a report released in Madison, Wisconsin, by Governor Gaylord Nelson's Conference on the Aging Population.

"Many older persons," the report said, "have a spiritual vacuum or let-down after the family has grown, and they require high-quality religious and spiritual direction to help them live well their remaining years."

"The church must aid them to face the fact that age inevitably means some loss and limitation and inspire them to use creatively all that remains," it continued.

We advise the members of our churches, and all fair-minded citizens, to be wary of those irresponsible organizations and societies that use smear, innuendo and falsehood in the name of patriotism and in the name of Christ, and which question the loyalty of respected governmental leaders and Christian churchmen who do not hold their views.

—FROM A RESOLUTION PASSED BY THE MORAVIAN CHURCH

Religion and the Highway

Certainly love of life and a more understanding love for the rights of others should dictate thoughtfulness when driving, in place of the careless moments which bring death for some and a life-long sorrow for others.

We think deeply these days of the tragedy which can come to us if a moment of carelessness should overtake a soldier on a narrow German street.

However, it seems that death itself must strike close to home on our highways before our minds and hearts are triggered to a realization that lack of care in driving amounts to horrible tragedy and, yes, to criminal negligence.

—GOVERNOR WESLEY POWELL
Speaking from pulpit of church in North Hampton, New Hampshire

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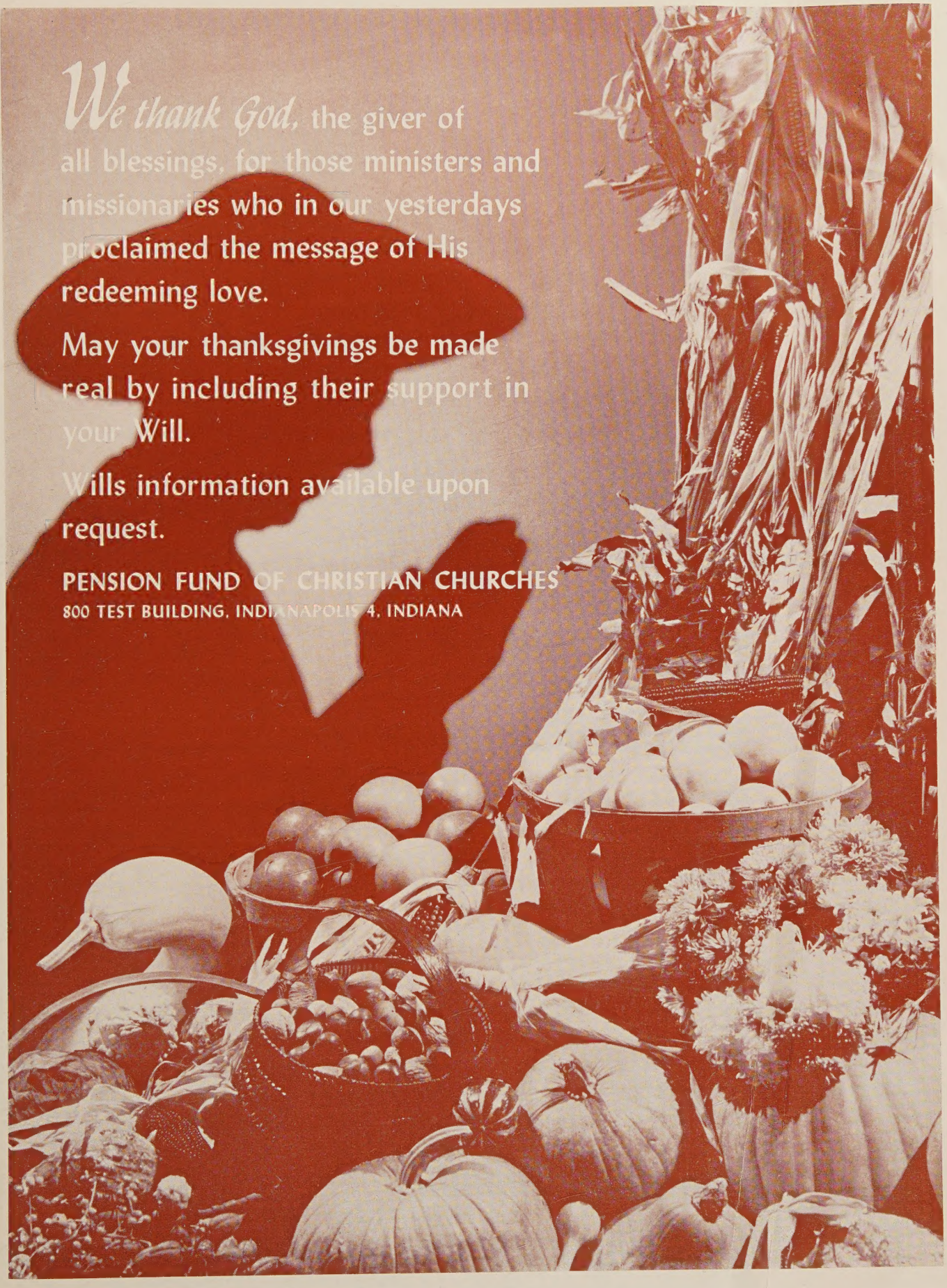
For Every Culture

I don't suppose my Christian obedience implies I have to discard my culture and learn the music of Bach to praise God or appeal to you for funds to build places of worship with Gothic architectural patterns to practice Christianity.

The gospel judges and questions every culture whether it is European or Asian, African or American. It can also regenerate and renew any culture.

—U KYAW THAN OF BURMA
Speaking at the North American Ecumenical Youth Assembly


We thank God, the giver of all blessings, for those ministers and missionaries who in our yesterdays proclaimed the message of His redeeming love.
May your thanksgivings be made real by including their support in your Will.
Wills information available upon request.
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Hiram College Photo

"It's Hard to Share One Frog"

CHURCH colleges have made a lasting contribution to the spiritual stability of America. What have churches contributed to them? Generally, our colleges have been allowed to operate short of funds and equipment. Teachers have had to manage on low salaries or sometimes on no salaries at all. Students have had to share too few lab specimens and reference books. As one college president put it, "It's awfully hard to share one frog!"

Our colleges and seminaries depend upon church outreach giving to supplement the support they receive from tuition and fees and endowment gifts. Christian higher education continues to influence American culture and strengthen the churches. Let us show our concern for students and the future of this country and its churches by supporting our institutions of higher learning in an adequate manner.

The special Thanksgiving offering helps to support colleges, seminaries and campus ministries, along with other outreach causes of our brotherhood.

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